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Journal of the Christian Movement in China

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JANUARY, 1928.

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Waymarks of 1927

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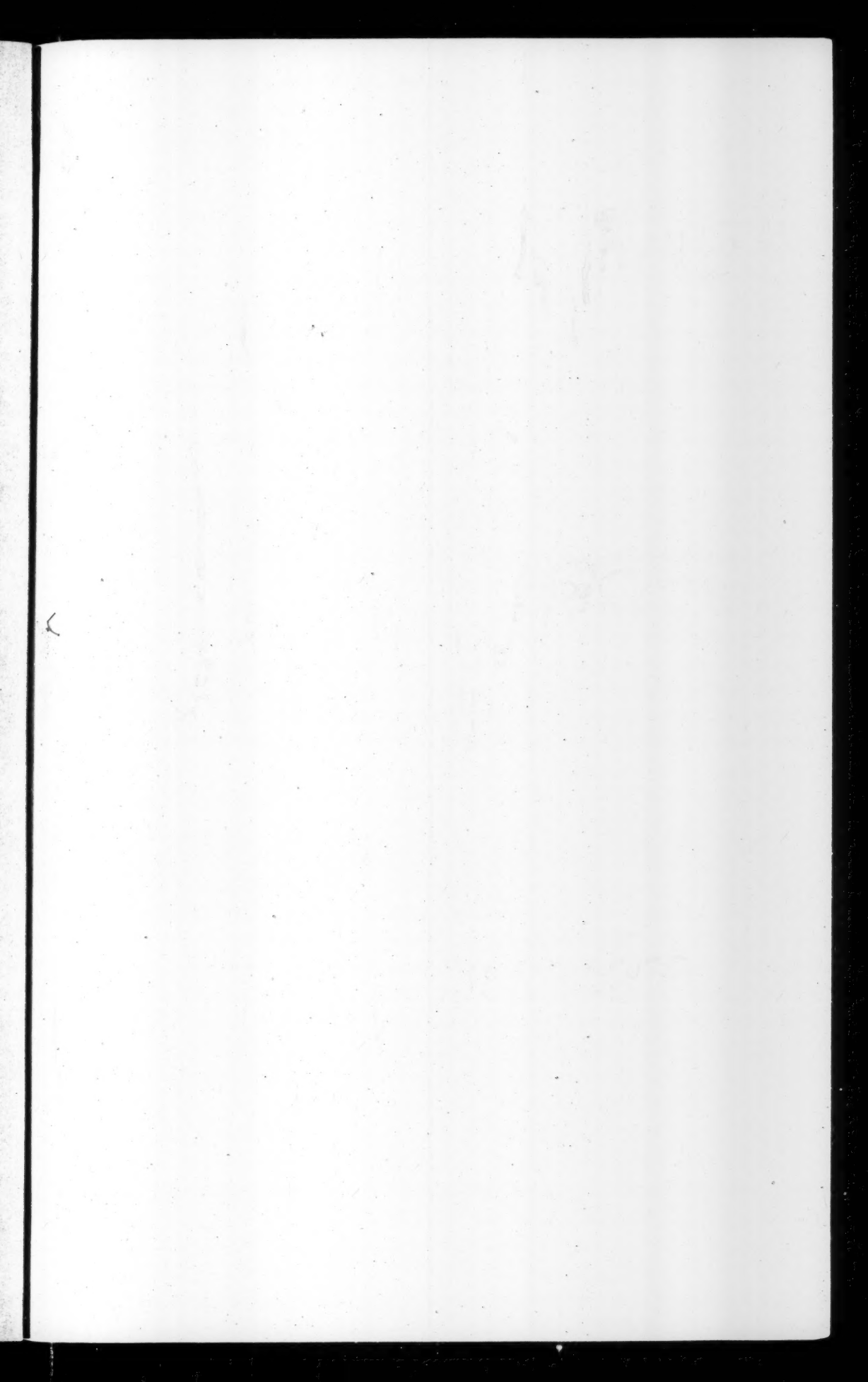
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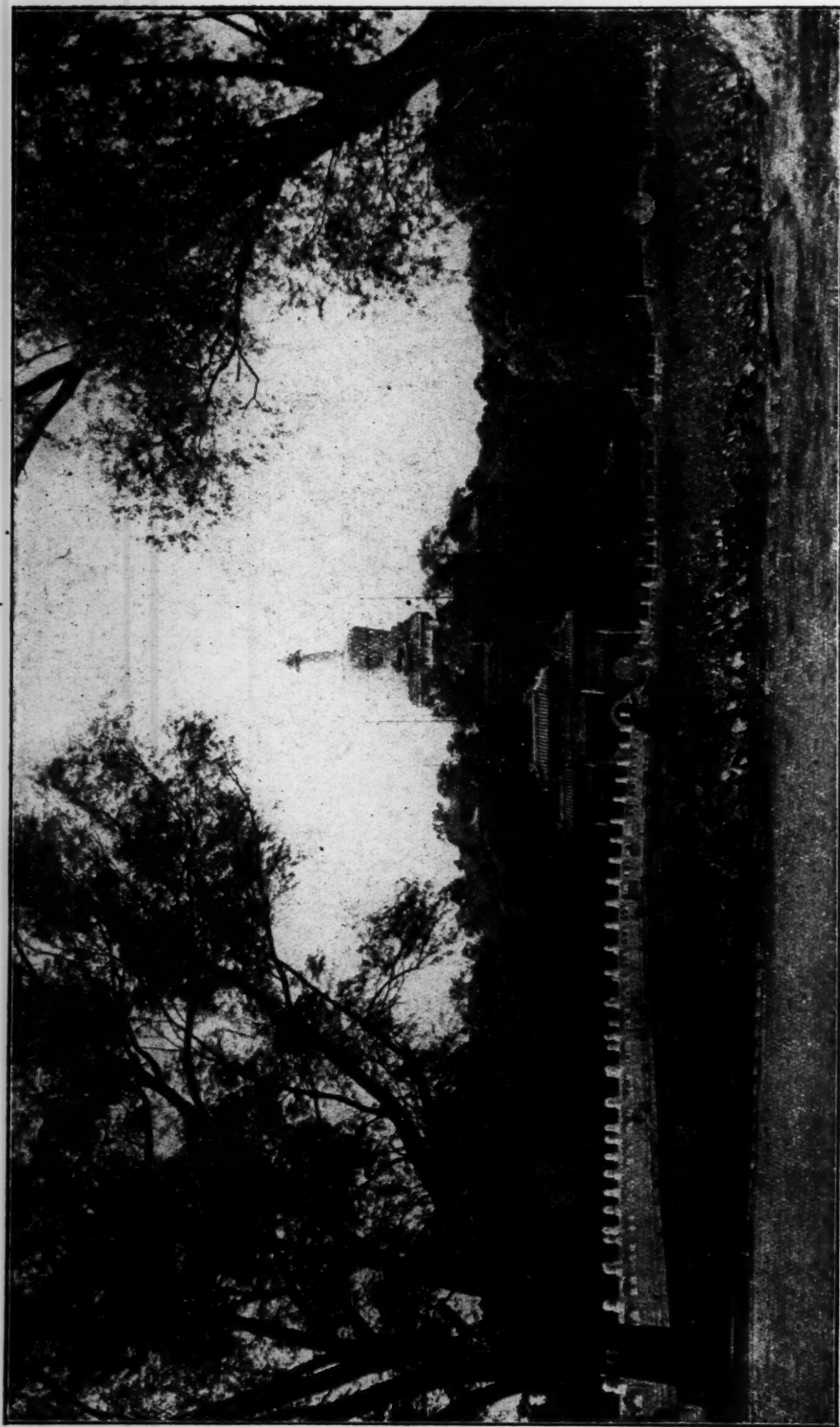
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Some Waymarks of 1927

EDITORIAL

In 1911 the Chinese people seized the tiller of their domestic destiny; 1927 registered a vital change in their relation to overseas' people—merchants and missionaries. In both cases the aims and hopes of many previous years came to fruition. The means employed have been both good and bad. To blunder in striving for worth-while ends is human. The Israelites blundered in entering Canaan. During the year political and economic chaos have been piled on human pain. Pessimism has stridden unchecked. China is a ploughed field: but ploughing must always precede seed-sowing and harvest. Yet new "waymarks pointing to a better road" have emerged out of chaos and shattered complacency. China has turned her face from the past to the future. The Chinese Church has sensed its "coming of age." The missionaries see themselves in a new light. To all have come a clarification of their interwoven destinies and duties and a deeper realization of their common needs and possibilities.

POLITICAL LIFE

Christianity and Political Movements.

There have been attacks upon Christians and Christian work in many places. Their intensity has varied very closely with the waxing and waning of nationalistic ardor. These attacks upon Christianity, however, have been much more political and economic than intellectual or religious. "The unrest in China," says an able Chinese Christian woman, "is political and economic, not religious." Strangely

enough, though, Christian work has not always suffered most where revolutionary agitation has been greatest. In Hankow, for instance, the Y.M.C.A. and other pieces of Christian work have carried on steadily. At present, also, the Canton Government is contributing \$13,000 a month to Christian education. Indirectly this waning of nationalistic influence upon Christians in seen here and there in a revival of interest in denominational machinery and a lessening of emphasis upon Chinese dominance in Christian work as such. Even the disillusioning Nationalist Movement has helped set up new waymarks for China and the West.

Political Movements 1927 has deepened western appreciation of the possibilities of the Chinese people. Less
and Western Peoples. emphasis is being laid upon western ideas of what

China ought to do and much more upon finding out what China wants to do. Patient waiting for programs and plans as set forth by Chinese leadership is much in evidence. The world's consciousness of China has become more China-centric.

Talk of intervention in China has declined though it has not ended. The desire to work with China has pushed that to control her destinies more into the background. There is a growing realization that force cannot put the world right with China. Other means are slower—to some exasperating!—but surer. Chinese political disintegration makes it hard for western diplomats to find a foothold. Yet the desire for understanding of and with China has held its foothold in 1927. A search has started for the foundations of mutual confidence.

By-Product for the One by-product of the year is a clearer realization
Christian Movement. that the International Christian Movement and the international urge to "imperialism" are not

identical in the present whatever their assumed or real relation in the past. Anti-Christian ardor has to this extent done Christians a service. It is, of course, recognized that the missionary has of necessity a political as well as a religious status. But it is also clearer that the first need not make the second a menace. Some Christian leaders, indeed, see that the former need play little part in the usefulness of the missionary's service, and are inclined to ignore his foreign citizenship status. Christians can render faithful super-national service in other lands than their own.

The Challenge. Yet the position of Christianity in China is still open to misunderstanding. The disentanglement of

Christian from political interests in the minds of the Chinese, as referred to above, is as yet only partial. It should be made complete. History shows that politics and religion were often mixed together in China's international relationships. This history is becoming widely known. The possibility of its repetition must be buried. This 1927 has proved. It has issued a challenge to Christianity to disentangle its program for good and all from political interests. Christianity in

China must cease to claim any "rights" as a religion even though the missionary cannot forego all his obligations as the citizen of another country. 1927 has clarified this problem; it has also made more urgent its *final* solution.

THE INTERWOVEN LIFE

To both Chinese Christians and missionaries 1927 has meant suffering. This is part of their interwoven life. Together they have known misunderstanding, calumny and disillusionment. These have shocked their soul. Chinese Christians, however, have often suffered more than their western colleagues for rarely have they had a place to which to flee from danger. For both this suffering has proved a school for the realization of essential and permanent values, personal and religious. It takes heat and pressure to turn carbon into diamonds. The heat of anti-Christian propaganda and the pressure of opposition have helped create some spiritual diamonds for the permanent enrichment of Christian experience in China.

Two discoveries have been made. Chinese Christians have realized more clearly the essential humanness of the missionaries. Some missionaries have, of course, shown the effects of this year's shocks. Many have risen above them. "But," says a prominent mission administrator, "it is doubtless a good thing that the Chinese Church should learn that the missionary is not always to be relied on in times of difficulty." "There has," he says further, "been quite enough unworthiness displayed (on the part of missionaries) to silence criticism by them of some so-called Christian Chinese who have proved unfaithful." Neither need criticize: both are human. While the Chinese Church has thus realized the human weakness of some missionaries, the missionaries have in turn realized more fully the spiritual and administrative capacities of many Chinese Christians. "The year has helped," says a Chinese Christian in charge of a Christian University, "remove some of the serious doubts in the minds of missionaries as to the capability of Chinese Christian leaders to shoulder responsibilities." These two discoveries have, after all, one result. Both Chinese Christians and missionaries have learned to gauge one another's real strength and worth more accurately. They see each other in a clearer *spiritual* light. Both together have learned anew that trust in each other is only possible when both trust unreservedly in God. For 1927 has emphasized the need of a completer Christian trust in God.

Economic considerations have never been first in the "missionary" enterprise. Yet since the Boxer year they have loomed ever larger and larger in China. The period of Christian work in China which closes in 1927 is marked by tremendous western economic investments. To some extent the curve of economic support of Christian work in China correlates with the

tremendous economic advance in the West, particularly in America. The administration of properties and funds has used up all too much missionary energy. But in the last year or two property rights in China have become very nebulous. Threats and dangers to physical and spiritual life, Chinese and western, have forced anxiety about economic interests, though these have not been lightly discarded, into a quite subordinate place. The transfer of administrative responsibility to Chinese shoulders has been much accelerated during the year. "Many cases," says a Chinese Christian responsible for a Christian University, "are known where the staff in various forms of Christian work voluntarily cut down their income to one-half or one-third to meet the situation." The staff of Nanchang hospital, for instance, surrendered one month's salary and raised an additional \$1,000. A girls' school in the same city was secured by voluntary teachers and run tuition-free several months. This was done in order to conserve the higher values. We have frequently recorded similar instances during the year. In consequence the missionary is entering into a greater degree of freedom for the cultivation of spiritual values. Spiritual considerations have moved upward. "There is evident," says a missionary administrator, "a deeper consecration, a keener sense of the central Christian reality and the leadership of the indwelling Christ." In these regards 1927 has registered real gain. The Chinese Church still needs economic help. But 1927 has enabled both Chinese Christians and missionaries to draw nearer to each other around the central values,—Christ as "the radiant center of religious light" and truth as an "inner quality of life."

This mutual realization of the human weaknesses and worth of Chinese Christians and missionaries and the **The Path to Fellowship.** accelerated exaltation of spiritual over economic values have thrown into clearer light the path of fellowship. The faithfulness of Chinese Christians to harrassed missionary friends has for both meant a deepening of love and respect for the other. Occasional outcroppings of anti-missionary feeling are easily forgotten in appreciation of the risks cheerfully taken by many Chinese Christians to help their missionary friends. This fact tempers the bitterness of Nanking. It will be remembered. It will help build a more enduring foundation for international Christian cooperation. Some call the future relation of Chinese and western Christians "mutualism," others "co-operation," yet others that of "fellow-workers." These terms are all apt. For 1927 has accelerated the movement for world-wide Christian fellowship. The missionaries, on the one hand, realize more fully that they are sharers in the building of a nation—a stirring adventure! Chinese Christians, on the other hand, see more clearly that Christianity must be international to be genuinely dynamic. Both have entered more fully into that "Kingdom" fellowship which is essential to the rebuilding of China and is the keynote of Christianity. 1927 has cleared away

some of the impedimenta which make hard travelling for dynamic fellowship.

CHURCH LIFE

The most significant effects of 1927, however, are evident in the life of the Chinese Church. The Boxer Movement only touched the Church in part. 1927 has driven deep into its vitals almost everywhere. The Chinese Church is entering into its own heritage of service and experience. 1927 will mark its passing from the period of altruistic direction by western Christians into the period when its program and efforts are really China-and Church-centric. 1927 has shocked Chinese Christians into a new awareness of their own potentialities and responsibilities. The Chinese Church can never as a whole be the same again even if in some places it slips back into the attitude of letting too much be done for it.

A roll-call of church members in China would, in many places show a decrease. Some have fallen away; how many we do not know. The heat and pressure of 1927 have wilted the faith of those rooted in mixed motives. The Church has also lost decidedly in evangelistic aggressiveness owing to its disturbed state of mind. These are not things to pine over. They are disturbing. They need not be disheartening. For this has been a year of the purification of the Church and the faith of Christians. Stubble and deadwood have been burned away. Even the puzzlement in the minds of Chinese Christians as to the meaning of Christianity has not been without value. It has forced them to scrutinize their faith. 1927's baptism of fire has thus left the Church purer in faith and clearer in vision. For fire and suffering are needed to bring out the beauty of faith even after it has been fashioned and painted with living colors by the Master hand. Cloisonne must go through the fire!

Many times during the year have superficial observers said that Christian Missions in China have been an utter failure and that the Chinese Church has been drowned in a tidal-wave of persecution. But those who know are not thus pessimistic. The work of the missionaries has, it is true, been checked and their souls shocked. But it has not stopped! There are still over 3,000 in China! Some feel that their number will not and should not again be as great as it was. Many missionaries realize some of the mistakes of the past. The changes needed in their work are not as yet clear. But to conclude that Christian work in China is finished because of these mistakes and shocks has as little meaning as to say that the sun will not rise again because it has set or that summer will not return because blizzards have forced the life of vegetation underground. Such myopic pessimism assumes, also, that God has had no part in Christian work in China during the last century

and a quarter. Such gloomy conclusions are not justified. That which scorched the faith of some—westerners as well as Chinese—has left the faith of many others stronger and brighter. 1927 has shown that Christianity in China is too deeply rooted to be suppressed by persecution. It has stood the test of fire. The fire may even yet burn more fiercely. Who can tell? Nevertheless Christianity is in China to stay. What it has lost in numerical strength and political prestige it has gained in spiritual experience and reality. The Chinese Church has learned to depend less on western churches and more on God. For this reason alone we may well claim that the bitterness of 1927 has been worth while.

1927 has washed much dust from the eyes of Chinese Christians. Many of them (as did some of their western friends) looked for a *speedy solution* of many of China's problems through recent political movements. Now they see more clearly that political organization and effort alone cannot create the new China for which they still ardently long. To them must be added religious ideals and a dynamic faith. The Chinese are trying to separate religion and education. To make this experiment is their right. Nevertheless we are inclined to think that in the future they will give religion and education a much closer relationship than at present they seem desirous of doing. Many of China's problems are economic. 1927 has revealed a growing appreciation of the fact that these cannot be solved by pronouncements alone. For this a dynamic religious faith and unflinching Christian patience and research are indispensable. They see some other things more clearly also. The sudden fall on their shoulders of responsibility for Christian work has enabled Chinese Christian leaders to sense the weight of the burden carried too much and too long by over-anxious missionaries. To them has come also a new sense of the meaning of Christianity. Western Christians are desperately mired in denominationalism. But there is much more in Christianity than that! Persecution has enabled many Chinese Christians to realize the buoyant power of the Christian's faith in God which is a much more significant Christian value than denominationalism. 1927 has made Christian faith in God more real to Chinese Christians. It has helped to clarify their spiritual vision. Of course this clarification of vision is concerned as yet most with the difficulties involved in current political, economic and religious aims. It does not mean that solutions have been or will be easily found. But to see clearly the difficulties inherent in any project is to have made real progress towards a solution. That also is well worth while.

Often have missionaries been told by their Chinese colleagues that the slow development of the Chinese Church is in large part due to the weakness or absence of its sense of proprietorship. They have not felt that the Church is theirs. This has chilled their zeal. Even yet this sense of proprietorship is not as vivid as it might be in many places. 1927, however, has

brought home to many Chinese Christians the fact that not only is the Church and its institutions intended for them but that these have actually passed in the main under their control. During recent months, for instance the Anglicans have ordained ten clergy in Wuhan and one Bishop in Fukien. The accelerated transfer of responsibility to Chinese shoulders owing to the enforced absence of the missionaries has helped to bring this fact home to Chinese Christians. In very many cases they have accepted the added weight of responsibility with ardor and determination: though in some cases Christian work has suffered curtailment. Whatever the place of the missionary in the future of Christian work in China he will not control it in any real way. This most missionaries have long desired even though often hesitant about the best way to bring it about. It is perhaps to be regretted that the acceleration of Chinese proprietorship of the Church has been accompanied by a shock. All would like to have seen such a change come smoothly. Nevertheless those Chinese Christians who are articulate, at least, realize that the destiny of Christianity in China is now in Chinese Christian hands. That is a significant step forward.

Another encouraging effect of 1927 is that it has shocked the Chinese Church into a more vivid alertness of mind. **Intellectual Alertness.** Its faith is beginning to be more intelligent. Of course this awakening of the Christian mind is creating questions that go to the roots of Christian belief. In the early days of Christian work in China superstition, misunderstanding and official dislike were prominent causes of the opposition met by missionaries. In 1900 China's political aspirations found voice. Neither of these forms of opposition to Christianity are dead or quiescent. But for perhaps the first time in its modern period of effort Christianity in China is facing an *aroused mind*. To a large extent the problems which will arise in the next decade or so will be intellectual. The anti-Christian movement is one phase of this intellectual struggle. But such an intellectual struggle of Christianity with the mind of China is a necessary step in Chinese understanding and vital appropriation of Christianity. Chinese Christians, on their part, are trying to express their own experience. They are putting forth "declarations" which vary in emphasis with intensity of local feelings and disturbances. During this year, also, a Chinese Christian educator has undertaken to write a Life of Christ. In short the difficulties which have piled up in the way of Christianity in 1927 have startled the Chinese mind into finding ways through or round them. For perhaps the first time in their history Chinese Christians are seeking for themselves a definition of religious belief. In many places and on the part of many Chinese the whole problem of religion and its essential meanings and values is receiving deeper attention than ever before. All these problems are being faced by Chinese Christians in the light of Chinese culture and religious ideals in a more conscious and determined way. This involves

issues as critical, if not more so, than any yet faced by the Christian Church in China. Beside them questions of property, funds and administrative control are dwarfed into comparative insignificance. Christianity in China is entering into a struggle over spiritual values. Christians must find a working relation between China's ancient cultural and religious values and Christian values that will give both their proper freedom and place. For this Chinese Christians have begun to search. It is one of the critical questions coming before the Jerusalem meeting. Thus 1927 has vitalized the mind of the Chinese Church to a significant degree. Indeed 1927 has made us all think more. This is a promising response to the spiritual challenge of Christianity.

Many churches in China are still "backward." Not all of Vision. them have felt the stirring disturbances of the last year. Yet in a real sense the Chinese Church, taken as a whole, has started on a new road. "It has begun," says a South China Missionary, "to project itself into the future and to outline policies and plans." Many Churches and Christian leaders are thrilling to a new vision. 1927 has turned their eyes onto the stupendousness and complexity of the problems of individual and social regeneration challenging and sometimes threatening their claims and existence as Christians. They must needs learn how to use the sling of faith against giants of non-faith. Only those spiritually armed can overcome such giants. They are still vociferous. The struggle with them may even become more intense in coming years than in 1927. There is no desire to underestimate their strength. To this consciousness of the formidable character of the problems facing Christianity in China must be added the fact that the consummation of many dreams has almost slipped out of sight over the horizon. Nevertheless 1927 has brought into clearer relief the waymarks and outlines of a new future for China and the Chinese Church. The meaning and necessity of *Christian* effort have become more clear and real. The difficulties of 1928 may be greater than those of 1927. But Christian faith has moved into greater dauntlessness. We look forward, then, to a struggle in 1928 more intense than ever. In Ichang and Foochow, for instance, there has been a revival of violent propaganda. Nevertheless we face 1928 hopefully. For if we mistake not the many signs visible all around us, Chinese Christians are moving into a new battle array under the banners of a richer faith and the urge of a deeper reliance upon spiritual power. Furthermore the particular contributions that missionaries and Chinese Christians may each make to the overcoming of these giant-problems have been somewhat clarified. Both see better how together they may serve a common cause while allowing to each those particular responsibilities for which each is best fitted. The storm of 1927 has cleared the air, increased the visibility of Christian faith and given greater freedom and scope to Christian courage. A new light is on the face of Chinese Christians and a new hope in their hearts.

Some Principles That Should Govern the Coming of Missionaries to China

A SYMPOSIUM

IN these days of sharply conflicting opinions on so many phases of missionary work in China, a person hesitates to express his own views for fear of being misunderstood or causing ill feeling. Progress, however, can only be secured through the consideration of conflicting viewpoints and the survival of those that ultimately secure the approval of the majority.

I hope, therefore, that the following statement of principles will be considered as a contribution toward this common end.

I have only attempted to set forth principles which it seems to me should be specially stressed at this time in view of present changing conditions and the rise of the new Nationalism in China.

1. The missionary and military protection.

I believe no person should come to China as a missionary who desires the military protection of his government in order to insure his own personal safety, or that of his family, or in order to make easier or less dangerous the preaching of Christianity.

Christianity is the religion of the Cross. The poems in the latter part of Isaiah portraying the Suffering Servant, are the most accurate Old Testament portrayal of the life and character of Jesus Christ. A cross is the symbol which not only stands in Christian thought for the death of Christ, but which signifies most vividly and interprets most accurately the spirit underlying His life and His teachings.

To preach Jesus Christ and His way of life, and at the same time to seek or desire the military protection of our own nation in order to make safer or easier our working in China, is in my own personal opinion, a nullification of a great part of the Gospel message. It gives the direct lie to much of our claim to be followers of Christ, and makes of no avail much of our effort to summon the Chinese to follow a Cross-bearing Christ in His way of life.

To me the conflict or contrast between Jesus' example and message of a Cross-filled, Cross-pervaded life, and military protection in order to facilitate or safeguard the preaching of Christianity, is so marked a contrast, that it puzzles me to understand how so many missionaries can fail to see it. It seems to me no missionary should come to China who does not himself see this contrast and who is not determined to prevent the nullification of his message by this factor.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

2. *The missionary and extraterritoriality.*

As a corollary to the principle stated above, it seems to me that no person should come to China who is not willing to have extraterritoriality abolished. Extraterritoriality was originally based on military supremacy and a foreign superiority-complex. At present it is maintained by military force. It seems to me that it is at variance with the religion of the Cross.

3. *A missionary should appreciate China's heritage.*

It seems to me no person should come to China as a missionary who does not believe God has revealed Himself through the ages to the Chinese as well as to other nations. When the author of Hebrews says, "God having of old time spoken to the fathers in the prophets, by divers portions and in divers manners," he is thinking of God's revelation through the Hebrew prophets. But it is in harmony with the teachings of Jesus and with the Christian conception of God, to believe that God also spoke "by divers portions and in divers manners to the fathers and through the prophets" of other nations, including China. Such a belief is also in harmony with the facts of Chinese culture, religion, and standards of morality.

A missionary who comes prepared to see in Chinese history the working of God's hand, and prepared to find in Chinese religious thought and moral standards the effort of a Heavenly Father to reveal His will to His children, will have an approach to and a contact with Chinese which it would be very difficult to secure otherwise. Such a point of contact will be increasingly necessary for effective missionary work in the new conditions Christianity faces in the Orient.

4. *A missionary should be certain of his message.*

While it is true that every missionary should respect and adequately evaluate China's heritage from the past, it seems to me no person should come to China as a Christian missionary who does not believe that Christianity has a contribution to make to China which is vital to the development of its national, social, and individual life, and which China can secure in no way other than through Christianity. To be effective, a missionary must have a reason for the faith that is in him. If other religions are just as good as Christianity, there is no excuse for our being here as missionaries.

While the facts of Chinese religion, culture, and morality show clearly the hand of God in Chinese history, it still remains a fact of religious experience that not all nations or all individuals have equal capacity for receiving His revelation, or equal earnestness in seeking God's will, or equal desire to follow the revelation received. Unless we believe Christianity contains a revelation of God and His will which

China needs and does not have, we ought not to come here as missionaries.

The message must be given in humble thankfulness, and in the light of our own manifold imperfections and weaknesses. There is no room for pride, either personal or of race, or for a superiority-complex. There is adequate room for heart-felt joy in the Gospel which we believe is the power of God unto the salvation of China, and for thanksgiving that unworthy as we are, we have the privilege of sharing the source of our joy and peace and inspiration with our brethren of another race.

5. *The missionary's task is to build the Kingdom of God.*

Any one who comes to China as a missionary should realize that his main task is to foster the growth of the Kingdom of God. We are not here to transplant a particular system of theology in the Orient. Nor should our main concern be to develop a certain form of organization, or to impose set forms of ritual or worship or discipline, upon the Chinese. Our main task is not even to reproduce in China a group patterned after the denomination that sends and supports us. Our main task should be the growth of the Kingdom of God.

Growth is through self-expression, constant experimentation, constant readjustment. For the growth of the Kingdom of God in China, there must be increasing self-expression, increasing experimentation, increasing readjustment in the Chinese Church. What may seem important to us, may seem unimportant to our Chinese brethren. We must be willing to permit the Chinese Church great latitude for experiment, in order to make it possible for them to interpret the Christian revelation in such a way as to bring the greatest satisfaction and inspiration to their own lives. We must be willing to let them experiment with organization and ecclesiastical machinery and ritual and discipline until they work out that which expresses or meets their own inner desires.

Often their decisions will grieve us. Often they will make mistakes. Often they will disregard our sincere advice. We must be willing to work and suffer with them, to give them our best judgment and advice, but we must let them build for themselves in their own way, knowing that such self-expression is essential to stability and permanence.

6. *A missionary must be willing to serve under Nationals.*

As a corollary to the above statement, it should be added that a missionary should be willing to serve under Chinese leaders. It seems to me no preacher should come to China who is not willing to receive his appointment from a Chinese bishop or similar presiding officer.

No missionary should come to teach who is not willing to work under a Chinese principal or superintendent.

In the younger days of foreign missions we missionaries girded ourselves and walked where it seemed good to us. In the coming days it will be increasingly true that others will gird us and carry us where we may prefer not to go. To an increasing degree our type of work, our place of appointment, our acceptability or non-acceptability as missionaries, will be determined by the Chinese. This is not only inevitable but right. No one should come to the field who is not willing to work under such conditions and do it in as humble and happy a spirit as one would manifest working under those of his own race.

GEORGE W. HOLLISTER.

The principles determining the coming of missionaries to China in these days of quick transition can probably best be expressed in terms of methods to be used from now on for the choosing and sending of people here. Principles suitable to to-day's conditions have been under discussion for several years. Do they not now need rather to be put into concrete effect as quickly as may be? For example:

The sending groups overseas and the administrative groups in China (the majority element of whom, in executive responsibility as well as numerically, should be Chinese) should in consultation formulate such qualifications for missionaries as will be adapted to the present era, taking into special consideration, in addition to the obvious qualifications needed for any Christian work:

- ✓ (a) The current Chinese desire for an unhampered Chinese expression of "the Christian message" (see report of last annual meeting of the N.C.C.) and for,
- (b) Complete equality of status. (Do not both of these factors imply that he who comes to China to give and get, both religiously and socially, rather than primarily to give will be most acceptable from now on?)
- (c) The recent great changes in large areas of Chinese life, which demand a new degree of open-mindedness and flexibility on the part of new-comers or even returning missionaries to understand.

Those most concerned in missionary relationships both at home and here should maintain a continuous study, leading towards action whenever possible regarding:

1. The special forms of protection for foreigners and for Christianity in China, looking towards their modification at the earliest possible date.
2. The too great disparity between the living standards and expenses of Chinese and foreigners associated in Christian work.

As regards the return of missionaries who have once been in China, will it not be especially necessary from now on for both send-

ing societies and the individual missionary to have a new sensitiveness as to changing conditions which might effect the question of return? We may probably assume that even when Chinese leaders at this end have the matter of invitation fully in their hands, the strong tradition of Chinese politeness will tend to have undue weight.

The new reluctance which will doubtless be felt on the part of many missionaries to return to these conditions may be balanced by the very genuine desire on the part of most forward-looking Chinese leaders to have the "best person for the right place," in splendid disregard of the present natural tendency to over-emphasize nationality distinctions.

HELEN THOBURN.

Some Attitudes Toward Christian Unity

A SYMPOSIUM

I. CHINESE CHRISTIANS

I HAVE approached several of my friends for the purpose of finding out their present attitude towards the problem of Christian unity. Up to date I have failed to obtain any information. I have thought the question over by myself, however, and wish to say just a few words thereon. To me Christianity in present day China is not only desirable but also necessary.

In the first place, the circumstances under which Christianity was introduced has made many people think that Christianity or Christian work in China is but one of the phases of imperialism. It is high time, therefore, for us Christians to stand together and with one voice declare that the suspicion cherished by many Chinese thinkers that the Christian church, or rather the Christian missionary is connected with imperialistic designs, while to a certain extent, justifiable is, on the whole, without foundation. In the second place, no house can stand that divides against itself. So long as the members of the Christian community remain separated by having so many different denominations on account of differences in ritual and ceremony and other minor questions, there is no hope of having a strong Christian Church in China. In the third place, the political unification of China is not to be achieved simply through a reconstruction of her political system and the solution of her many political problems, however significant they may be, but also through a union of Christians who, being members of the body politic should constitute a strong religious institution and so put into operation the supreme law of Christian love.—T. F. WU, Soochow.

I have to-day seen all the leading Christians of my own church and the evangelists of the different missions. In regard to this matter of Christian Unity, they are all agreed that any attempt towards an outward uniformity seems unnecessary and impossible and that a unity of mind and heart of Christians all over the world is all that can be desired.—ALBERT TSANG, Changteh.

Regarding the present attitude of the Chinese Christians towards Christian Unity in Hangchow I may say that practically all the thinking class are giving this question serious consideration. You are doubtless aware that for the past eight months the Hangchow Churches have been trying to organize a new Union movement which is fundamentally different from that of the meeting of the Church of Christ in China recently held in Shanghai. I have discussed this question of unity with the different groups and the consensus of opinion is that the Shanghai method of a federation of denominations will not solve this problem to the satisfaction of the Chinese. In fact we are convinced that denominationalism is the greatest hindrance to Christian Unity in China.

It may be noted that this movement is distinctly a movement of the laymen for very few of the pastors take an active part in it. This is not because they do not feel the righteousness of the cause but because of the pressure brought upon them by their superiors. In spite of all obstacles three of the leading churches, namely the Southern Presbyterians, the Northern Presbyterians and the Baptists, with a combined membership of over a thousand, have definitely announced their stand for the Union. The Church Missionary Society and the China Inland Mission, with about 500 members, cannot yet see their way clear to join it.

Many people wonder why it is necessary to sever connections with the original denomination in order to join the Union. The conviction here is that the new church should build its foundation on the body of Christ and not on Christianity as brought in from the West. So many meaningless rituals and practices have crept into the present Chinese Churches which are antagonistic to Chinese culture that it is no wonder non-Christians consider the Chinese Christians as "foreigners."

I regret that I have no time to write you more of the real feeling the Christians have toward Unity. I may say that the new movement is a sincere attempt to this end. At present it has not much influence and is a local affair but the leaders have the vision that this is the right solution to the problem of an indigenous Chinese church.—H. C. WONG, Hangchow.

(1) All Christians must be equal in their moral, mental and physical standards and responsibilities. (2) There must be no compromise between the individual behavior of members and the true Faith of God. (3) We must respect the restrictions as regards the enrolment of members in future.

The above three things are self-explanatory and Christian unity will become a reality, whether times are disturbed or peaceful, if we give heed to them.—S. T. WEN.

In H. . . I discovered a keen desire for unity among the Chinese Christians. The Southern Baptists, the Southern Methodists and the Lutheran churches have formed one united church. Eleven other churches near that city also want to amalgamate with that body. Some have even expressed the opinion that we should have closer fellowship with members of the Roman Catholic and Greek Churches, since we are all followers of one faith.

With regard to internal problems: I find a strain between missions and Chinese churches, and the clergy and laity. An attitude of mutual helpfulness rather than dominance is the only way out of the present difficulties. The Christians are grouping for a larger expression in life, not only in spiritual experience but in concrete service—losing themselves in the community. Christian thinking centers in adventurousness and progressiveness rather than in holding on to any formula for safety.

Thus one sees that the three fundamental purposes of Chinese Nationalism, unity, equality and larger life, are reflected in the Christian outlook.—K. T. CHUNG, Shanghai.

Regarding the above problem facing the Chinese Christians, it is their duty to convene an assembly of a small number of leaders of thought on such subjects to codify those articles of Faith which are acceptable to most Christians. They must needs be general, fundamental and liberal. These articles would form the basis for the coming Chinese Church.

After they have been drawn up, they should be circulated with copious explanations and reasons to all schools of theology, churches and pastors. If they all agree to them, they might, after a lapse of time, be requested to accept them and expound the same to the church folks of the respective denominations. It is likely that some churches or individuals may differ and object, under such circumstances a convocation of a larger body of representative men might be called to discuss them for general adoption.

I understand that in Canada and other countries such actions have taken place in the past that those responsible might make a study of such articles. Unless the Chinese Christians can agree to some common articles, an independent Chinese Church can never grow up as it would lack a common basis of religious faith.

It is my opinion that it is high time for those engaged in this work to hasten this step and along with it, to emphasize the training and quality of the Christian Ministry in China. Leaders are scarce in all walks of life at present in China, so that the Christian Community should endeavour to nurture them whenever there are such opportunities.—Y. S. TSAO, Tsinghua, Peking.

II. MISSIONARIES

1. The next step in Christian unity should be left to the Chinese themselves. I believe that too many foreign-originated plans have been imposed on the Chinese.

2. We don't want any more organizations in China. It is generally acknowledged that our machinery is much too top-heavy now. There are many organizations on paper without any substantial content.

A wider union between Roman Catholics, Anglicans, Greek Church, and non-Conformists, is impossible at home and, therefore, need not be broached in China.

4. At present the N.C.C. is perhaps doing all that can be done to draw the Christians together.

5. The Union of Presbyterians and Congregationalists which recently held its General Assembly at St. Mary's School, Shanghai, constitutes a good beginning and I am hopeful that there will be further accretions. I would fain that such accretions should come not from foreign prompting but from the inward experience of the churches.

6. Chinese churches and missionaries are far too busy with present problems to worry about Union, and I suppose they will be still seeking solutions next year and the next year after.

Any discussion of the question seems, therefore, inopportune. On the whole, the Chinese Christians if economically and ecclesiastically free would form one church to-morrow, but so long as they are not economically free they cannot be free enough to follow their own bent and unite. Further union as regards the missions is hopelessly bound up with home divisions. There are many reasons against the idea but ideally speaking it might be a good thing if we bestowed complete autonomy upon the Chinese Church by totally withdrawing from old centers and going out into unreached regions.—DONALD MACGILLIVRAY.

As the city pastors happened to be in a committee meeting they replied to my questions on this topic with a joint note in which they stated that (1) they heartily approve of Church Union, (2) they suggest that the same method be used as was used by the Church of Christ in China, namely, organize a Provisional Assembly and then a permanent assembly, (3) they are united in many common efforts in Ningpo so far as work is concerned, but they do not approve of local union which would separate each local group from its wider connection with its own denominational group.—F. R. MILLICAN, Ningpo.

I talked with several of the Methodists and they did not seem especially interested at this time, but said that they did have it down on the agenda of the Conference which has since been held. At this conference it was decided that they would retain their identity with Methodism, "the only church which even pretends to be a world church, not a mere national church, besides the Roman Catholic Church." They did, however, express themselves as eager to cooperate in every way with any movement that looks toward unity, but felt that their effectiveness would be greatest inside the denomination, and that if they did join in any such movement they would insist upon continuing also a denominational relationship.—ARTHUR J. ALLEN, Nanchang, Ki.

We are a young church in Hunan and we have not gotten so far along as in some other parts of China. We have union meetings of all the churches in Changsha but there is absolutely no agitation for any corporate or closer union. There are six missions with church organizations. The American Protestant Episcopal, The Lutheran of Norway and Sweden, The Liebenzell (C.I.M.) which is Baptist. These three missions you may count out when you talk about Union. Then there are the Wesleyan, Evangelical and our Presbyterian Missions. In time these last three missions might get together but there is no agitation going on at present toward that end.—W. H. LINGLE.

One's view on this question will be largely affected by his training and experience. What follows is the view of one who was brought up in a proselyting Baptist Church which held an exclusive view of its mission in the world. Experiences in interdenominational schools and seminary and in interdenominational work have led to the belief that in truth "the letter killeth but the spirit maketh alive." Intimate relationships with Quakers, both American and English, have reduced my view of the essential nature of church ordinances and sacraments. I am convinced that these are useful to many temperaments and that

consequently for the majority of its membership the church of the future will retain the sacraments of baptism in at least two forms and the Lord's Supper, while holding in its fellowship those who deem the exercise of these rites a hindrance rather than an aid to real spirituality.

Holding this view my opinion is that the next step in Christian unity in China is for Christians, both Chinese and foreign, to stop talking about Christian unity and to begin its practice by the federation or union of the weaker churches of whatever denomination and wherever this can be effected in a Christian spirit; by emphasizing the value of a more inclusive membership which will permit the affiliation with any local church of all who truly love our Lord and are desirous of following His way of life upon such terms as will satisfy their own consciences with respect to baptism and the Lord's Supper and after a reasonable amount of instruction as to the New Testament teachings and practices in these matters. Viewing Christianity as essentially a life lived in union with God through Christ, I deem it vastly more important that new Christians should be taught to bring forth the fruits of the spirit than that they should be trained in theological refinement or drafting of creeds or the mastery of church polity. Emphasis should be placed upon love for God expressed in love towards one's fellows through honesty, truth, purity and self-sacrificing service. The next step in Christian unity is for Christians to practice these things and to show their non-Christian friends how they can love one another in spite of differences of habits and temperament, working together in a single organization or in a spirit of tolerance and goodwill toward one another and of intolerance toward sin, vice and enmities.

Recently there met in Shanghai a great Conference representative of many parts of China and, partly, at least, of many denominations of the Church here, which might almost be called an inaugural meeting of a new Communion which is to be known as the Church of Christ in China. I have not, I must say at the outset, been in very intimate touch with the movement, and I may be mistaken in some details or in some of the explanations I offer, but nevertheless I feel impelled to write because the movement, as I understand it, fills me with the gravest anxiety, and I think that the dangers which I see should at least be pointed out. If I can be shown to be over anxious or to be imagining difficulties where none exist, I shall myself be only too pleased to withdraw whatever warning may be contained in my words.

My own branch of the Church—the Chung Hua Sheng Kung Hui—is organized nationally, and I believe that that national organization has been an immense strength to our Communion in China in facing up to present day problems. I am quite convinced that the

organization of the various Communion on national lines is right and proper. It will enable them to realize their own strength, it provides opportunities for the stronger members to bear the burdens of the weaker, and it makes it possible for each Communion to speak corporately to other Communion and to other branches of the same Communion in other lands. It makes it possible for it to enjoy and embrace all the privileges and opportunities of its corporate life. In so far, then, as this movement is the organization of one of the great Communion on national lines, I am full of sympathy with it, and I believe that such action is a preliminary step which must, almost of necessity, be taken in our efforts towards the reunion of Christendom.

But I seem to see something more in the present movement, and it is in this "something more" that I see grave danger ahead. It appears to include an attempt to form a basis upon which all the different Communion in China may unite to form one united Protestant Church of China. Whether or not such is the intention of the promoters I would not dare to affirm positively, but I feel convinced that many of those who were taking part in the Conference as well as some of those who preferred to hold aloof, so understand it and will doubtless so speak of it.

There are surely no Christians now-a-days in China or elsewhere who do not deeply regret our present divisions, and who do not long for a true and worldwide union of Christ's flock, but this movement proposes to get rid of our present divisions by substituting for them divisions of a far more serious and even dangerous kind.

The Protestant Communion in China are now divided as it were horizontally into Baptists, Anglicans, Presbyterians, Congregationists, etc. It is now proposed apparently to do away with this division and to unite them *all* nationally. What follows? These horizontal divisions permeate Christianity everywhere. It is to be presumed that the principle underlying this new movement is equally applicable elsewhere, and the result would be the substitution of what I may call *vertical* division by nations for the present *horizontal* division by denominations, throughout Protestant Christendom, in America, Great Britain, India, Africa, and elsewhere. The hope underlying this proposed change is, no doubt, that when these national united Protestant Churches are once formed, mutual recognition between them would be comparatively easy, and worldwide unity thereby brought much nearer.

But it may well be doubted whether it is possible to form even one national united Protestant Church; the attempt that has been made in Canada does not encourage us to believe that it would be easy, but even if it were, the effect would merely be to add one to the total number of Communion to be united. We should still have in the world the Baptist, the Anglican, the Presbyterian, the Congregational and in

addition this one united Church with its separate life, its separate constitution, and its separate doctrinal statement.

I need not dwell on this difficulty, my chief point is that even if it were possible, the hope that these national Churches would be easily drawn together is not justified by experience. I believe that the Christian Church, divided though it be, is still the one force which is now witnessing, weakly enough God knows, to the brotherhood of nations. If the Christian Church were to lose its international character and become divided anew on strictly national lines, it would begin to emphasize national characteristics and differences, and to buttress up national prejudices, and in the event of war it would, even more than in our recent European experience, become an instrument of war. A worldwide united Church is a thing to be very much desired and to be striven after, but a national united Church of China or of any other country is all too likely to be but an expression of national selfishness or national pride, and is to be avoided. Whatever the term indigenous as applied to a Church may mean, it certainly does not mean a Church stripped of the contributions which other nations as well as other ages have brought into it, a Church with all the marks of its past history and experience wiped out. These contributions and marks are the very proofs of its catholicity, the signs of its worldwide mission, the evidence of its supra-national character, they shew the lines of God's past guidance and protection, and remind us of His promise to be with us all the days.

The denominationalism of the Church in China to-day is much emphasized in the pamphlets published in connection with this movement for what is called "the Church of Christ in China." But is this quite fair? We can have denominations without denominationalism, and it seems to me that the Protestant churches in China are wonderfully free from denominationalism. This is shewn by the many kinds of co-operative enterprise and services which are found wherever the Protestant Church exists. It would be untrue to say that we are entirely free of denominationalism, but I believe that there is much less of it than in most of our home countries. I feel that there are other barriers which hinder us to some extent in our efforts in co-operation, such as, national characteristics, language difficulties, etc., and it seems to me that these are often the real difficulties, and that they are sometimes mistaken for denominationalism which is really not so very prevalent as the pamphlets I have mentioned would suggest.

The Church which has been offered to China and which has been accepted here is not the Church of the Apostles' days, nor the Church of the time of Constantine or Augustine, it is the Church of the present day, it is the only Church we have to offer, it is the only Church that China can accept. She cannot go back and pick it up at some earlier

point in its history. As China gradually accepts Christianity she must throw her whole effort into guiding the Church along the right lines in its future development. It does not matter where the events happened which produced our present divisions, the divisions now exist in the Church as part of its very fabric, they are as universal as the Church. The honest thing to do is to recognize them, not try to glose them over or to pretend that they do not exist, but to go right down into the midst of them, share the burden of them, and by prayer and effort seek completely to remove them and to heal the wounds that they have caused. The Church universal needs the help of China in this the greatest of its problems, and she will not be able to render that help if she adopts a policy of isolation.

I do not suppose that the publication of this paper will do any harm even if I am mistaken in my interpretation of this particular movement. I want unity and I believe in unity, but I believe that the problem is so immensely complex that it will require great patience and mutual love to make any real progress towards its accomplishment. The Conference at Lausanne represents this slower movement. Once the faces of Christians everywhere are turned in the direction of unity, then the "unhappiness" will be taken out of our "divisions" and our goal will be in sight. The labours which led up to Lausanne and the Conference itself have turned some in that direction, let us all see that we have the right orientation ourselves, and that we do all in our power to turn others towards the goal of a worldwide unity of Christ's Church.—JOHN HIND, Bishop.

That They May All be One

EDMUND J. LEE

THE present cataclysmic upheaval in China has destroyed or put a stop to so much work that it naturally engenders a mood of pessimism. We should, however, take comfort from the thought emphasized by a recent writer on the philosophy of religion, who declares the characteristic axiom of religion to be "the conservation of value, or the conviction that no value perishes out of the world." We should believe that in the storm and stress of the present time no real values will be lost; on the contrary, they will be enhanced. We can see this latter process taking place before our eyes, with our Chinese fellow workers. It is apparent in the ring of courage and determination in their letters, and in the new light in their faces when we see them.

The question as to when foreign cooperation can begin again, in actual work on any extensive scale is quite indeterminable. Certainly not soon in areas that are being burnt over by successive passages of new armies. A satisfactory relationship may with much care and trouble be effected with one army, which a week later must be done all over again, if possible at all, because a new army is in possession. It has been like the rock of Sisyphus. No sooner do we get our rock to the top of the hill, when down it goes and the process has to be repeated.

Presumably, however, things will stabilize in time, and work will be resumed under more or less normal conditions. It is, of course, not to be expected that the stream will be flowing exactly in its old channel and it is certainly not to be desired. One of the consoling thoughts during these days is that this upheaval may lift us out of certain ruts in which we were running, apparently unable to extricate ourselves.

The problem that seems to command most attention at the present time is that of the future relation of Chinese and foreigners in the Chinese Church. This is, in any individual work, to some extent a matter of adjustment of personalities, and no hard and fast rule can be made. It should be possible, however, to agree on a general principle, true to the laws of the Kingdom and the practical experience of the Church.

We find one view as to what this principle should be stated in "The Call of a Hangchow Christian" published in the September RECORDER. Here it is claimed that the status of the foreigner should be exclusively that of a "guest" in the Chinese Church. It is not surprising that Chinese should at times take this position when foreigners have not infrequently done so. At the National Christian Conference of 1922 this position was taken in a strong speech by a prominent foreign delegate who insisted that we should never forget our status as guests, and that we are here entirely by the courtesy of the Chinese Church.

It cannot be too strongly insisted that this is a denial of a fundamental principle of the Kingdom. What right did St. Paul have in Ephesus or Titus in Crete? As in the early church St. Paul insisted there should be no division along racial lines—no Greek, Jew, Barbarian or Scythian—so in the church of China to-day there should be no Chinese, British, American, German or Scandinavian; but all should be one in Christ.

In former days it was customary for the missionaries to be ahead, the Chinese behind with an interval between. Now there are those who advocate that the Chinese be ahead, the foreigners behind with an interval between. We submit that both systems are wrong, and that the true method—true to the laws of the Kingdom and the spirit of

Christ—is that we should go together. After the address at the 1922 Conference, referred to above, another delegate made a speech, in which he said that we should set our faces against the lie that there is any racial distinction in the Church of Christ, wherever it is. This is absolutely true. It is the Church of Christ we are considering; the particular country in which we happen to be is an accident. It is the Kingdom of God, not a kingdom of this world. In this kingdom we are all citizens, our baptism is our naturalization.

One of the essential marks of the Church is its universality. One of the most precious and inspiring privileges of the Christian is that he belongs to a universal, international, interracial divine society; that wherever he goes throughout the world, he should find in the Church of Christ his natural home, and enter into the full privileges of the society without reference to race or nationality.

I happened yesterday to be looking over the year book of my own Church for 1927. In one place there was recorded a list of the seventeen clergymen which our Church received by transfer from other countries the previous year. Below this list was another of the nine clergymen transferred that same year to other countries. In none of these cases would the man so transferred be required to renounce allegiance to his own country and be naturalized a citizen of the country of the church to which he went. This is a matter of which the Church of Christ takes no cognizances at all. There are hundreds of clergymen ministering in American churches, who are citizens of other countries but who enjoy all the privileges of native-born clergymen in the churches of America.

In this international age when the nations of the world are being united by ever closer ties, and their people intermingling more and more; it would be difficult to over-estimate the importance to the peace and welfare of the world, of this world-wide society, that recognizes no barrier of race or nationality; but unites the most diverse elements in the close fellowship of brethren in the one family of God.

In stressing the basic importance of this principle, we should, of course, not fail to recognize how desirable it is that the Church in China should be independent of the West, both materially and spiritually. We look forward to the day when, enriched with all the experience of the Church of past centuries, nourishing an abundant life from the one source of all life, the Church in China shall be utterly self-sufficient in Christ, except for that mutual help and encouragement, which the churches of all lands will assuredly increasingly give one another. It is true also that the paternalistic phase of the development of the Chinese Church should now give place to the phase of fraternal cooperation. If, however, foreigners are still needed, and while they are needed, let us not talk of racial and national divisions; but insist on the eternal

truth that we are all one in Christ, and manifest convincingly to the world the spirit of this unity.

Another fact to be frankly admitted is that the condition which the church is now called to face in China makes it desirable that Chinese leadership should be more conspicuous in the Church. There is unquestionably a spirit throughout the country utterly unwilling to admit foreign domination in any department of national life. If foreign influence even apparently dominates in the Church, it will be a serious handicap to its progress. This, however, does not involve a serious difficulty. It is simply a matter of missionaries retiring more into the background, exerting their influence and exercising their share of leadership more from behind the scenes than formerly. Their influence will be no less real and their leadership no less effective because exerted in this way. It should be understood, though, that this is a matter of accommodation, to meet the ultra sensitive attitude of the nation, wherever foreigners are concerned, and not because the missionary has no right of leadership in the Church in China.

The proposals of the Hangchow Christian which we have ventured to criticize on this one point are in general excellent. This is especially true of his main contention that the churches should be unified and freed from financial independence to the churches of the West. This last point is one of compelling importance, but is reserved for later treatment. The question of the unity of the Church of Christ is, however, quite germane to our present subject. If Chinese and foreigners are one in Christ, surely Chinese Christians, by whatever name they call themselves, should be one. If we are really one, surely the achievement of that measure of outward unity that would make for a stronger church and a more effective witness to the non-Christian world should not present an impossible problem.

It is doubtful if a single Christian could be found in China today, who would claim that it was necessary or desirable that the divisions that afflict the church of the West should be reproduced in China. As a matter of fact, we have on record in the strongest and most unequivocal terms the attitude on this question of the two groups, Chinese and foreign, composing the Church in China. The first of these is found on page 437-8, of the report of the Centenary Missionary Conference of 1907. The five hundred missionaries attending this Conference, representing all the evangelical missions in China, passed, unanimously the resolution of which the following is an extract:—

"Whereas, It is frequently asserted that Protestant Missions present a divided front to those outside this Centenary Conference, representing all Protestant Missions at present working in China, unanimously and cordially declares: That in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly

recognise ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life and in our witness to the splendours of the Christian hope.

That in planting the Church of Christ on Chinese soil, we desire only to plant one Church, under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit."

The above statement represents the attitude of China Missionaries in 1907. Surely we may claim that it represents with equal truth the attitude of China Missionaries to-day.

On the other hand we have a more recent, and an even more explicit and emphatic statement, giving the view-point and opinion of Chinese Christians in this matter. On page 501 of the report of the National Christian Conference of 1922, in the "Message of the Church" prepared by the Commission under the Chairmanship of Dr. C. Y. Cheng occur the following words:—

"We Chinese Christians, who represent the various leading denominations, express our regret that we are divided by the denominationalism, which comes from the West. We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the Church. Yet we recognize fully that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency. We recognize also most vividly the crying need of Christian salvation for China to-day, and we firmly believe that it is only the united Church that can save China, for our task is great and enough strength can only be attained through solid unity. Therefore, in the name of the Lord, who prayed that all may be one, we appeal to all those who love the same Lord to follow His command and be united into the Church, catholic and indivisible, for the salvation of China. We believe that there is an essential unity among all the Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be

fulfilled in China. We confidently hope that the Church of China thus united will be able to serve as an impetus to the speedy healing of the broken body of Christ in the West."

In these quotations we have the attitude of the two groups composing the Church in China. On the other hand, the question of unity is now as never before on the hearts of the Christians of the West. The work in the churches that led up to the Conference on Faith and Order, that has just met at Lausanne, Switzerland, and the influence of this conference when its proceedings are known, is certain to induce a spirit strongly sympathetic to a movement looking toward the unity of the Chinese Church.

Finally, the tremendous upheaval of the last few months; the withdrawal of missionaries, thus throwing all work on the shoulders of Chinese Christians; the breaking up of much hardening custom in the Chinese Church; all this would seem to make the present a peculiarly favorable time for initiating such a movement and pressing it to a conclusion. We all believe that this year marks the beginning of a new epoch. Why should it not be the epoch of the united Chinese Church?

It is true that in the confusion and unsettlement of the present time it is out of the question to talk of arranging another conference such as that of 1922 for the purpose of considering this subject. But the time would seem to be auspicious for many small conferences, which would be essential preliminaries to a larger one. The experience of the Chinese Church during the last few years with the small retreat conference, has proved how well adapted such conferences are for purposes such as this. The large conference has inspirational values, but is too unwieldy. A body of five hundred or a thousand cannot conduct a satisfactory discussion. The small group conference can achieve a mutual sympathy that lifts discussion above the plane of controversy. It also admits the interchange of thought with a facility that makes possible real progress. It is possible in such conferences by prayer and concentration—always keeping unimpaired the unity of the Spirit—to think a way through problems, and find a path to the meeting point where opposite views find their synthesis.

A number of such conferences in different localities with some bond of continuity and cooperation, such as the National Christian Council could supply, would seem to be the best method of accomplishing the purpose we have in mind. If from the suffering of these days a united Church should be born, it would be worth all the pain of travail.

Some Facts and Factors in the Labour Movement in China

ELEANOR M. HINDER

THERE is, simultaneously with the political revolution, occurring a social revolution in China. One important aspect of these happenings in China may be broadly classed as the "Labour Movement." Any statement attempting to describe and define it should obviously be written by a Chinese person, for it is almost impossible for a foreigner to have intimate enough contact with its varying phases to record it accurately. What follows is an effort at a compilation of factual material from available sources in English, together with an attempt, in great temerity, to analyse some of its aspects. Where this fails in accuracy it is not due to wilful intent.

Some of the earliest phases of the modern labour movement in China can be traced to the activities of the students in the anti-Japanese movement in 1919. Previously embryonic organisations of workers had existed among the railway workers of the Peking-Mukden and Peking-Hankow lines, but they had no strength. In 1919 there were in Shanghai strikes of textile workers and dockers who were in Japanese employ, and in Hongkong there occurred a strike among metal workers. During this year there is record of the coming into being of a number of labour unions in Kwangtung Province, and these happenings may be said to be the genesis in China of the labour movement in the modern sense. By this is meant the line-up of the labourers in organisations distinct from those of employers, replacing the old guild system in which both were associated, and in which the welfare of the group and the trade was aimed at, but often involving a system of charity and paternalism from which the modern world dissents. The factors which have contributed to this modification can be briefly listed, according to Dr. Ch'en Ta:

- (a) The coming of large scale industry, and the divorce of workers from close contact with masters has done in China what it has done in the West—separated the common interests. Ideas which have sprung up in these larger aggregations are spreading down to the small scale, the domestic, and the tenant-landlord relationships, and producing modifications there also.
- (b) The increase in ability to read the written word among the people.
- (c) The beginnings of the emancipation of women.
- (d) The active co-operation of the student movement.

After 1919, the number of labour unions increased, but they exhibited no action until 1922, when in January, a strike began which lasted 56 days. Toward the end of 1921 foreign seamen in Hongkong, who already had an higher wage than the Chinese seamen, more than

consistent with the differing scale of living, were granted a further increase of 15 per cent in wage; whereas most of the Chinese seamen were being paid at pre-war rates. Before the strike ended, all Hong-kong labour including the railwaymen had been drawn into the struggle in a Central Strike. The successful outcome of the strike stimulated the workers of the whole country. Following this effort there were set up railway organisations on the Peking-Hankow Railway line, and a successful strike on this route was followed by efforts on the North China routes. In Hupeh a Provincial Federation was set up, with 23 unions: in Hunan, after strikes among the miners, the movement was established, with 25 branches. In Shanghai there were strikes among the silk workers, postal workers, and seamen, and although all but the latter were unsuccessful in their efforts, they made for the beginnings of the movement in that city.

These beginnings made possible the holding of the first "All China Labour Congress" in Canton, from May 1-7, in 1922. This conference passed resolutions setting forth the aims of the workers in industrial standards. The second National Congress was fixed for the following year in Hankow. But in February of that year occurred forcible repressions of the railway unions on the Peking-Hankow line: their organisation meeting was prevented from being held, and, in protest, the men struck. They were forced to resume by the military, when three workers were killed and several wounded. Trade unions were dissolved, and leaders of the movement were driven from their factories and railroad, and, when not imprisoned, shot. Thus the movement languished, except in Canton, where the unions remained in existence.

In September, 1924, it began to revive again, and in January, 1925, there occurred in Shanghai the series of strikes in Japanese mills, the final outcome of which was the May 30th affair. Most of these strikes were successful, and improvement in wages and hours is recorded. It was probably during the time of inaction between the holding of the first Congress in 1922, and the second in 1925, that the Kuomintang in the South first saw the labour movement as an instrument in the Chinese National Revolution. A political consciousness was developing among a growing number of the people, which the leaders of the party saw should be focussed. The labour group itself was becoming more articulate, and messages of comradeship from Russia and Japan made for increased group consciousness. The Chinese unions also addressed themselves to the workers of the world. At the 1925 Congress which convened in Canton, the All China Labour Federation was definitely formed: organisational methods were outlined, and a recognized central leadership was set up. At the third Congress in 1926, also held in Canton, there were representatives from 400 so-called "unions"

all over China; evidence of the growing thinking of the movement is given by the discussion of such subjects as—the organisation of the labour movement: re-organisation and working of the trade unions: objects and programme of the economic struggle: young workers and the trade union movement: relations between workers and peasants: right of association, and conditions of work. The fourth Congress took place in Hankow in May, 1927.

It may be argued that the Congresses have not been truly "representative." But, in so young a movement, the very holding of national meetings of single individuals to the number of 400, even if their constituencies may be the subject of doubt, coming as these individuals did from all parts of the country, from all occupations, and in part from the ranks of labour itself, is an achievement. But it is necessary to understand the status of the individual unions, in order that the Congresses may be correctly judged.

In the West "right of association" of workers has been won, after struggle, in most countries. In China, for sometime only in Kwangtung, where, the political party had seen the potential force the labourers might be in the revolution, was freedom of association, which is now regarded as a basic plank of human liberty, made possible. Here the authorities after the victory of the seamen's strike in 1922 repealed the section of the *Provisional Criminal Code* which had formerly forbidden strikes, thus legalizing them. (In 1912, when the *Provisional Criminal Code* of the Republic of China was promulgated, trade unionism was not recognized. Article 284 is the only one relating to the labour question: it is purely repressive, and a denial of the right to strike. It provides that "when workmen in the same business combine in a strike, the ringleader shall be punished with imprisonment for a period not severer than the fourth degree or detention, or fine of not more than 300 dollars, and the others shall each be punished with detention or not more than 30 dollars.") The right to organise and hold meetings is stipulated in the *Provisional Constitution of China*, and upon this right did the workers of the Peking-Hankow line stand in their protest addressed to Peking after the forcible repression at the hands of militarists. Arising out of this, the Peking government in 1923 drew up regulations for the controlling of the unions, so that in their turn they might not be a menace to public rights, as is done also in western countries which freely admit the principle of the right of association. They remained, however, as a draft, and some of their clauses were not such as was consistent with the idea of "freedom" desired by the workers. In November, 1924, Sun Yat-sen promulgated trade union regulations for the province of Kwangtung. These may be regarded as fair and in line with modern thinking in the matter. They involve:

Recognition that trade unions and employers' associations are on an equal footing.

Recognition of the principle of freedom of speech within the unions.

Recognition of the right of collective bargaining and collective agreement.

Recognition of the right to strike.

Recognition of the right to have arbitration in the case of dispute.

Recognition of the right of unions to work with employers toward regulating hours of labour, working conditions and factory conditions.

Encouragement of the principle of organisation by industry, though allowing for the existence of trade unions on a craft basis.

Upon these liberal bases the labour movement in Canton was able to grow, while, until the northern expedition of the southern army, there was no possibility of this in other parts of China. Later, however, despite the differences within the ranks of the Nationalist Movement, wherever the Southern Army came, freedom of association was recognised. In Shanghai it became possible to sense a very different atmosphere from that completely-repressive regime of the militarists formerly in control,—though intolrances within the movement when the moderate section, in control, murdered many so-called "Communists," occasioned a loss of life almost as great as that under the militarists.

Though consistent repressive measures were taken prior to the Nationalist regime in Shanghai to keep down the unions, it is evident that the denial of this right of association was not wholly successful. This was shown by the numerous strikes to which the industries of Shanghai were subjected throughout the whole of the preceding months. An analysis of one month's strikes in Shanghai reveals the extent to which underground organisation was successfully proceeding, and further, shows that the demands of the strikers were frequently both reasonable and acceded to by the management. On the other hand, the fact that strikes were called in some cases, and work was resumed without even the presentation of any demands to management (workers being content with broadcasting their opinions about their working conditions in the form of leaflets, as if they could get public support by this method), shows that there was incomplete understanding of the strength of combination, and what it can accomplish.

Some facts, however, with reference to the emerging movement, prior to the coming of the South, appear:

(a) Though the existence of unions was forbidden by military authority, they flourished sufficiently to be able to act in unified fashion. Indeed they achieved recognition from employers.

(b) The unions concerned themselves with conditions of work, and with rates of wages: they were acting in accordance with the accepted theory of the right of group action in relation to conditions of work. They had economic aims, and were not wholly political in their expressions, however much their organisation might have been fostered by the political.

(c) The common action taken on issues of conditions of work and life was in itself educative. It is admitted that many workers would not realize the reason for the strike, and would not be able to read the leaflets distributed. But some ideas concerning the issues would filter through to them. And they would begin to realize that there were, in the conditions of their employment, matters which called for protest.

While the efforts of the workers have been undeniably devoted to the obtaining of the relief of their conditions through strikes, it is also true that the strike has been used as a weapon by the politicals, and probably true that, if the party had not seen the value in using the workers for the furthering of political ends, their attention to the problems of the workers would have been less vigorous. The politicals have provided the funds and the workers for the organising of the workers. Not generally as yet is the leadership of the unions coming from the ranks of the workers themselves. It is either the "student" leadership which is being used, or the more definitely trained-for-the-purpose "revolutionary leaders." That this is so is one of the results of the policy of repression. A year ago, before the coming of the South was within the purview of the thinking of the workers in Shanghai, when unions were forbidden, one of the Electrical Trades' Union workers, a man sound and sane in his thinking, said, "If the employers and the authorities would recognise the unions, steady men would go into them, and their leadership would be in the hands of the men who know the trades—not in the hands of the agitators." It would be scarcely fair to say that employers are to blame that they did not move more quickly because then, as now, the union was a somewhat nebulous thing, and they possibly thought the day of the union power was far off. But it has been proved that there were groups which realized the significance of the labour union before employers did—and the politicals are reaping the benefit of the awakening of labour, to the disadvantage of the trader for the most part, and oftentimes of the worker too. But in the working of the politicals, the genius of creating a common thinking by common action which is displayed has been very great. It is the same genius which, in the Revolution, took advantage of every anniversary as an occasion for the gathering of people together; for causing common action in leaving work, and then gathering in common activity while away from work: in realising that not entirely through *reason* shall the significance of the workers' movements be understood, especially in a country where most of the workers cannot read: but in making, instead, for a creation of a common sentiment through mass action.

Whatever the expression of the movement, economic or political, the leap forward in organisation in China in the Yangtsze Valley and South of it, has been very great. What has to be considered, however, is the degree to which this is understood by workers: and the degree

to which there is any differentiation in their minds between "Communist" thinking and that based upon other economic doctrines. It is a matter of history that in April, 1927, there occurred, on the order of the Nanking Military authority, a terrible massacre of students and other leaders in Canton, and all cities of the Yangtze Valley except those under the control of the Hankow group, which was more radical.

A Chinese man working in an industrial district in Shanghai interviewed many individual workers, asking them what they thought of the process of unionisation, and what it had been able to accomplish for them. To many of them it meant another way in which they were deprived of the fruits of their labours—they claimed they had to pay union dues to the extent of about 10% of their earnings: and failing to see that there had come to them as yet any appreciable good, they were not enthusiastic concerning the unions. Others recognized that they had been used as the tool of politicals and resented this. Others again said they had been used once, but would not be caught again. They had struck, lost wages, paid dues—and gained nothing.

In Soochow a ricksha man was asked by a woman whether he had a union. "Yes," he said with pride, and offered to show her where the headquarters were. Then he said, "We pay money to the students every month." He obviously thought that he was paying for the support of some students, when probably it was men dressed like students who were acting as organisers for the union. In Soochow, also, many workers in the silk weaving small industries had gone home to the country, according to a Chinese woman, refusing to stay and be "organised." These results are perfectly natural. They accord with the old situation in the West—and one not yet passed—where the rank and file have not been willing to down tools over any one issue, but have been over-ruled. They have accused the leaders of "taking the bread out of the mouth of the workers." It but points to the fact that, though the actual organisation of a labour movement has proceeded with remarkable rapidity, the basic matter of the understanding of the issues is, as always, a long process of education.

Conversation with the ordinary workers reveals that there is practically no real understanding on their part of the differences of economic philosophy. Whatever differences there are, are in the minds of the leaders, and they obtain what following they can. In Shanghai, for example, in November, 1927, it can be said that the central organisation of unions, the so-called Labour Unification Committee, is appointed directly by the Kuomintang and is not composed of representatives from unions. The policy is non-communistic. Communist leaders are not in evidence, but it is claimed that they are secretly working, and that, should opportunity arise, they would command a following from the workers.

It is recognised that it is the leader who is the union, to a great extent, at the present stage of the situation. When the leader disappears, it is almost impossible to find the group: a new group, with another shade of thinking, is easy to conjure up, under the enthusiasm of another leader—consisting of the same people. It is not claimed that the labour movement is completely intelligent, but the understanding of the problems is slowly growing.

L. T. Chen writing of the situation in Central China in May, 1927, says: "Notwithstanding their professions to the contrary, it is obvious that the Communists are not working without definite objects. Their denial of putting communism into practice is only for the time being. Whatever else they have in mind it is undeniable that they have definitely undertaken to create class consciousness and class hatred. This is necessary if the Marxian principles of class war are to be applied in China. . . And in this situation the real power resides with the Labourers' Union and the Farmers' League. . ."

Conviction of close observers of this situation would show that there was willingness on the part of many to use the methods and genius of the Communists as they have been demonstrated elsewhere, but that the economic theories were not either understood by the majority, nor was there any real adherence to them. Whatever personal reaction there is concerning such teaching, there remains with competent observers a sense of vitality and vigour and willingness to suffer on the part of the proponents of the radical cause.

It is obvious that there is being much interest exhibited in the matter of the rise of labour in China by other countries in the world. The Russian interest and help is notorious, though what the extent of this is, is difficult to judge. When one considers the national weakness of Russia, and her poverty, it would seem to be impossible that the influence imputed to her should be so great in every part of the world. But other hands are being held out. In June, 1926, the British Independent Labour Party sent to China Colonel L'Estrange Malone, who made investigations, and published two pamphlets as from the I. L. P. in England. This is one of the first approaches by more moderate labour. This group has in England during this year organised a "Hands Off China" campaign. In May, 1927, there came to China an International Delegation. This was a group of radical thinking—Tom Mann, aged fighter of revolutionary causes, 72 years of age—from Britain: Doriet, Deputy in the French House: Earl Browder, from the U.S.A. Their visit was of some weeks' duration. In addition, there met in China in June, a group of delegates from Pacific Countries to a Pan-Pacific Labour Conference. The idea emanated from Australia, from the Trades and Labour Council of New South Wales. An effort was made to hold the first such conference in Australia in 1926, but

the time and money needed for the coming of the delegates was not sufficient, and it was decided to call it in Canton in May, 1927. Seven men from Russia, a delegation from the Central Council of Trade Unions of the USSR came: they belong some to Russia itself, some to Siberia. British, American, Korean and Japanese, French and Java representatives were also present. It will thus be seen that one section of labour organisation in China leans toward the Third International and its thinking. In parts of the country where the more moderate element of labour is in control, it is to the more moderate workers of the world that appeal is being made.

The foregoing in some detail has been recorded in order that there shall be understood what is meant by the phrase "the Labour Movement in China." That it differs from the modern labour movement in England, in Europe, in America, in Japan, is obvious, and the differences can be plainly detected, as the article is read, by any one who knows any of the movements named. What has to be conceded is that a movement of some kind is uprising, in which labourers have a share, if only in that they are being used by other forces: that though the country is largely illiterate, other methods than the use of the printed word are being used for dissemination of facts and stirring of feeling: that though modern industry is confined to very few cities and modern industrial workers are few, the Chinese genius for organisation has exhibited itself in Canton, and Wuchang, and purely Chinese cities, in a surprising degree of organisation of domestic and small scale occupations. . . a recent news item from Canton tells of the celebration of the "vegetable and melon sellers' union" and of the successful outcome of a strike, by holding a procession of fifty motor cars through the streets. . . The Chinese Labour Movement may not conform to any known type. . . But movement there is. And in what shall be its future lies one of the most interesting aspects of history-yet-to-be-made in this country.

The Year for Study

Some Practical Suggestions Regarding Training for Christian Workers

JANE SHAW WARD

"**T**RAINING for Leadership,"—this phrase is being heard on every hand, and is one of the emphases which Christian workers are regarding as of paramount importance. How can it be provided?

One essential element of training for useful service comes only with the carrying on of an actual piece of work. This whole aspect

of training is a vastly interesting and important one, and it is being recognized that many young workers would do better work, and become more valuable leaders, if more thought were put upon their use of these first years by those who call them, and by those who work with them.

We here, however, have set ourselves to consider another side of the subject: the question of arranging for a period of study for workers who are doing satisfactory work, and have been employed for a number of years.

One of the valuable and inspiring aspects of missionary life is the fact that after a term of service there comes a year of complete change. During that time, for most of the younger missionaries at least, there is an opportunity for some months of consecutive directed study. Other professions, too, are recognizing the value of such periods of special study for their long term workers, and the so-called "Sabbatical" year, with its leave of absence on salary, for special travel, study, or research, is finding its place in a number of different types of work.

Among Chinese Christian workers just now the need for provision for periods of study of this sort is especially great. Responsibilities are growing. The burdens upon Chinese leaders themselves are heavier every year. As changing social and political conditions add to the pressure, young people, capable, but not highly trained, are being pressed to take over large pieces of work, developed more or less along Western lines, and often founded and built by highly trained specialists. That they hesitate to undertake these responsibilities is not to be wondered at. That they carry them forward so well is the proof of their entire adequacy, with reasonable opportunities for training, to meet whatever burdens will be put upon them.

At this point, however, the Christian movement has a very great responsibility. If some workers, especially such as have not had special training, or advanced educational preparation, remain too long in places of responsibility, and under heavy pressure, they get into that terrible "rut" the danger of which always threatens earnest, devoted, overworked and conscientious people. After years of service there is a possibility that these individuals become, not the leaders to whom the younger men and women look up, but those respected but dreaded folks who can always be expected to want to follow the old ways, and to oppose adaptations and young enthusiasms. They somehow fail to keep in the forefront of changing thought. They are devoted, and loyal, and yet their presence serves actually to block the progress of the work they care for.

Many causes go to the making of such a situation. One element that often has a large influence is the fact that the individual has been

working steadily, year after year, with very little change, or very little challenge to think creatively, to read, to make researches and adaptations. He has come to know and understand the actual situation in which he works better than his younger associates. But he has had neither time, money, nor opportunity for extensive reading, nor for study that would keep him out of ruts, and make him eager for new ideas and better ways of working. And at last he gets "set," and the group with whom he has worked for years grieves because he has ceased to think creatively, and wonder where he can be placed. This picture is doubtless an exaggeration of what actually happens in many cases, but it presents the problem at its most serious point.

Christian faith in the power of God in human life, combined with the teaching of modern science and the testimony of not a few splendid and inspiring examples, encourages us to believe that it is not necessary that people get "old-minded," and there are certain means that will greatly help to forfend this all too frequent tragedy.

All this points very directly to the desirability of a year of study for men and women engaged in Christian work. Many leaders are agreed that such periods are needed, but in general there is little definitely worked out as to the principles on which they should be given. For college professors, indeed, the problem is being dealt with seriously in a good many institutions. But the danger of stagnation is probably not as great in a college as it is in a small country school, a struggling church, or a piece of itinerating evangelistic work.

The Christian movement in China has always given a large place in its budget to education. To a considerable extent the need of special study periods for certain workers has been recognized and many scholarships have been provided. At not a few points, however, there has been dissatisfaction regarding the success of these scholarships. Sometimes the board or individual financing the scholarship finds it has not been appreciated. Sometimes, on the other hand, the person receiving it has felt irked and sensitive. He appreciates what has been done for him, but he does not wish to feel that he has accepted a life responsibility. Misunderstandings and unnecessary friction arise, and sometimes it becomes impossible for the individual to work acceptably in the very group who made his study possible.

The problems are many and complex and most Christian institutions are putting thought into them just now. This article gathers together some of the principles and methods that have been tried out, or suggested. The ideas are not new ones, but the attempt to collect and present for criticism and improvement may prove stimulating and helpful to better correlated thinking along this very important line. Only the most general aspects are considered. Throughout, the pronoun "he" has been used, but it is doubtless unnecessary to say that these prin-

ciples apply both to men and women workers, though at certain points the actual method of administration may differ somewhat with the two groups. The main problems involved are:

1. *Administration.* This includes such questions as; the selection of the individual who will best profit by the year of study; the determination as to the period when such a year will be most valuable; the terms of agreement between a scholar and the group who give the scholarship: the raising and administration of funds, both in China, and abroad.

2. *Education.* This includes the decision as to where and how the year can best be spent and also efforts to supplement, if necessary, the educational facilities already available.

The following paragraphs briefly outline a suggested plan covering some of these questions. It would of course be modified for different types of organizations and in different situations.

1. *Administration.* For any organization or group of organizations that work naturally together a central fund available for training would be of great value. This would be controlled by a committee made up of individuals in a position to get into close touch with the local bodies. Local organizations, such as churches, schools, hospitals, social centers of various kinds, whose directing bodies desire a scholarship for one of their employed staff, would make application to the central training or scholarship committee. In order that the central committee may be sure they are granting the scholarship to an individual whom the local church, school or other employing group really believes in and wants back, and also in order to develop local support for this type of training, they will find out what the local board will do toward the period of study.

An ideal plan might be somewhat as follows: After six years of service it will be customary for a board to give to a worker whom it believes in, and wishes to recall, a year for study, research and refreshment. Ideally the board, committee, or mission which employs the worker will continue to pay his salary during that year. They apply to the scholarship committee for further help. This committee will confer with the board about the qualities and special needs of the worker, and when they are convinced that he is a worthy recipient, they will grant him a scholarship that will cover tuition and travel to whatever place of study has been agreed upon. Usually for study in China such a grant, added to the salary, will cover the necessary expenses for the year. When it will not, as in the case of a married worker whose home expenses may have to go on almost unchanged when he is away, the scholarship committee will, if funds permit, make a further grant so that the year will be possible. Of course when a year of study

abroad is contemplated a much larger grant will be necessary. Also it is clearly recognized that while this plan may be accepted as the ideal, the scholarship committee in not a few cases, will have to assist the employing board by taking over a larger or smaller part of the worker's salary as well as the grant toward travel and tuition.

In order that this plan may be satisfactory both to the recipient and to the local board, it is necessary that there be a clear understanding as to what is implied in the giving and receiving of such a year. Where a board grants a year for study it is with the understanding that the individual is wanted back. The year is not in any sense to be regarded as a reward of merit, earned by hard work. (The granting of a reward to a person who is not called to return would be on an entirely different basis, and would not, except in very special cases, provide more than a few months' salary.) The local board grants the salary and applies for a scholarship because they believe in the future of the worker, wish him to have further training, and want him to return. The worker on his side accepts this heavy obligation because he believes in the work he has been doing, and desires, after further study, to return to do it better equipped.

On both sides, however, such an understanding is too vague. Neither the board nor the individual wishes to be committed for life, or for a vaguely indefinite term. The suggestion has therefore been made that when an individual accepts such scholarship and salary it shall be with the understanding that he expects to return for work with his present board for at least three years. If he does so return the salary and scholarship, both shall be considered as a contribution to the work of the organization and the student will be under no financial obligation. If, however, he decides for any one of many possible reasons to change his work before the end of the three years, he undertakes to repay a proportion of the salary granted to him during that year of study. A possible basis might be that after two years of service he might be responsible to repay, within five years, without interest, three months of the salary he received; after one year, six months; and if he does not return at all, he would repay nine months.

There is a further and very important group to be considered—those whose education and preparation is such that a period for study after three or four years seems very desirable.

In such cases it is suggested that at the end of three or four years the board apply to the scholarship committee agreeing to pay the salary for a proportion of the year, if the committee will make a period of study possible. For instance, if a worker has been employed for three years, they will grant a leave of absence of nine or even twelve months and will pay the salary for six months. The worker

would still undertake to return after the year's study for three years or to repay a proportion of the salary received.

The above agreement regarding the financial obligation in case the individual does not finish out his three years, applies only to the grant of salary. *As regards the additional funds granted by the scholarship committee* it is suggested that no financial return be expected. The grant will be carefully made to individuals who are committed to the work, and whom some board desires to reemploy. Those accepting it have undertaken, if they do not return to their old work, to repay a proportion of the salary they receive during the year of study. That fact should protect the scholarship from careless and indifferent scholars. But to make the indebtedness in case the individual does not return for full three years, also include any of the scholarship, would make the sum too great in proportion to his salary, and defeat the very thing aimed at,—in some cases the most conscientious would be unwilling to accept scholarships, and in others a worker convinced that his best work could and should be done elsewhere would stay on because the financial obligation involved in leaving was higher than he could face.

The above plan is submitted as a sort of standard. There are many adjustments that can and often should be made. For instance there will be cases where it is quite impossible for an employing group to pay the salary for a year to one of the staff, and also fill his place for the year. In such a case the scholarship committee will consider with the board what part of the year they can meet. The local group should understand that the more they use of the fund for their employee the less is available for some one else. And it is very desirable as preparation for the future when less Western money will be available, that they should carry an increasing part of the expense of such a year. Whatever the adjustment made, as far as the employee is concerned, the agreement should still be based on the salary he is receiving, whether it is actually paid by the local or by the scholarship committee.

There will be cases where the local board does not wish to recall the individual, but where the scholarship committee believes that after a year's study he can be placed elsewhere. The committee might then take over the entire expense of the year, and would make agreement directly with the student.

As regards the arrangement for the return of workers, three years seems on the whole a maximum term for the agreements to run.

In determining upon the time when a period of study shall be arranged for, a good general principle would seem to be that a year for refreshment, study, travel or research, and for some rest, should follow six years of work, especially if the individual expects to go on along more or less the same line of activity. When, however, a worker has

had no special preparation for his task, especially if he has not had college or other special training, six years is too long to work before special study. Just at present the pressure upon young Chinese workers to hasten into heavy responsibility is so very great that some plan for study after three or four years work is most important. They are in places of responsibility, they will in a few years be carrying heavier burdens yet, and unless they are given an incentive to thought and study before their minds are set and stiff, they will not only be hampered in their own future, but will be a block to younger workers who come in under them.

In some cases the most desirable plan will be to try to provide for such an individual some means whereby he may take a full four years' college course. This would have to be under entirely different conditions.

Not infrequently, however, as has been said above, a college course is either not possible, or else under the circumstance not the best thing. In such a case the individual and the work with which he is connected will profit great in the long run if he is given a period for study after three or four years' work.

Use of the Year.

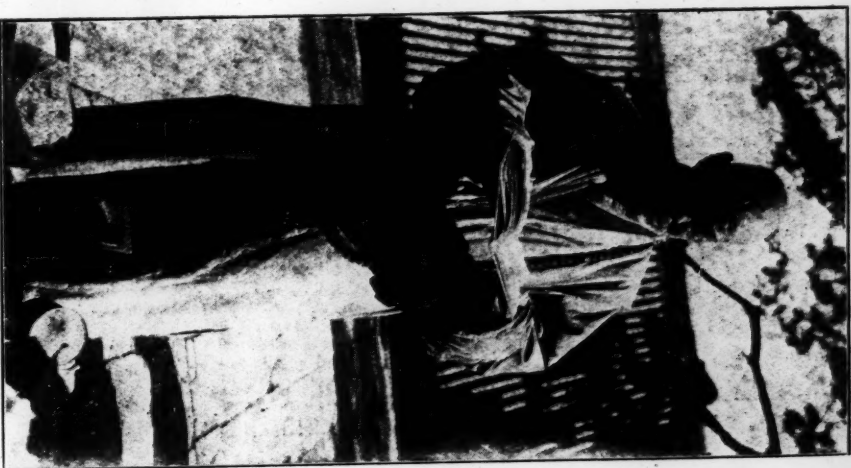
In considering the use which should be made of this period of study there are several different groups to be considered.

For college graduates there is now a broad choice open in China along a good many lines. And it is clear that if these years of study are to be made a part of the program of the Christian Movement in China most of the students will have to find what they need in China. This is not only a necessity from a financial point of view. It is also, as educational facilities improve, ideal that a very large number of the workers should get their special training where it can be practically adapted to China and her needs. Various graduate courses are now being offered, where college graduates, especially those who have taken their undergraduate work abroad, will find stimulating and practical courses available. Of course for some, a year abroad is of very great value. Of this there is no doubt. In the past the difficulty has been that the opportunities for special study have been largely restricted to such expensive trips and that consequently periods for study have been limited to a very few individuals.

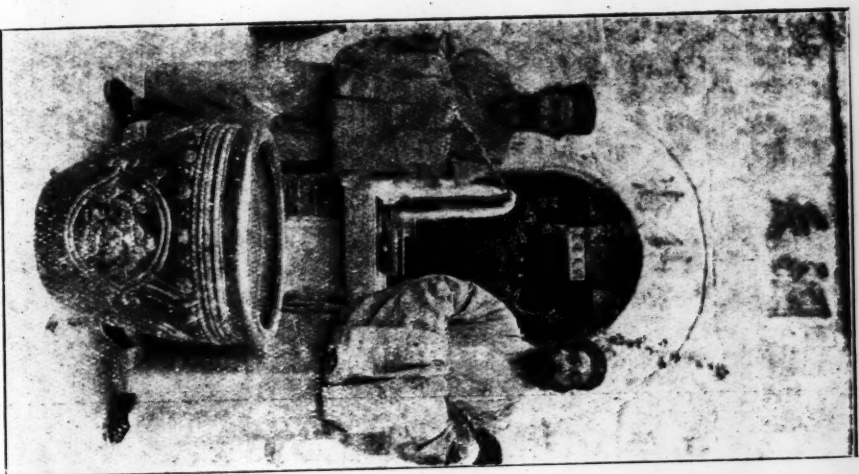
For individuals who are not college graduates the problem is somewhat different. It is difficult to find suitable short courses for such workers; and the difficulties are increased by language problems. The very individual whose education is already somewhat inadequate, the one who needs supplementary work most seriously, will find it difficult to get a place to study where English is not required. There are a



Church Elder.



Buddhist Priest.

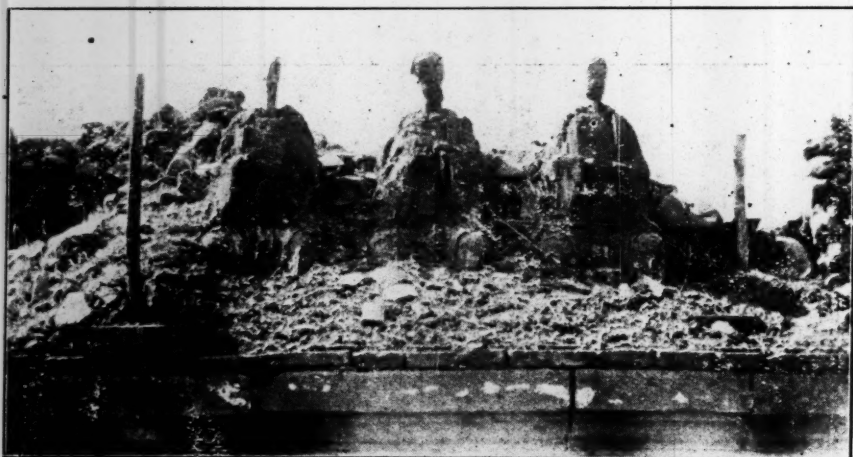


Taoist Priests.

STUDIES IN RELIGIOUS TYPES.



Ancient Buddhist Cemetery, Korea.



Abandoned Temple, Western Hills, Peking.



New Year's Day, Peking Temple.

TO THE PAST AND THE PRESENT.

number of Bible schools of different grades which give work in Chinese. But for those who wish training along social and administrative lines, together with their study of religion, the opportunities are much restricted. The colleges are, however, recognizing this need, and are considering various ways of meeting it, by extension plans of different sorts. Short courses in the Chinese language, especially along educational lines, are being offered or considered, and also, in one university at least, a short course is being offered for religious and social workers, practically adapted to China's present day needs.

Although these developments are taking place there will still be individuals who cannot find a place where they may to advantage study for a year. What shall they do? One plan that has been tried is to offer a travel scholarship. After the person has had time for necessary rest and refreshment—and in all cases such time should be planned for—he will be sent to visit cities where he can see work of the same general type as that in which he is especially interested. He will be asked to study this work, and sometimes to remain several weeks and help in some especially interesting undertaking. He will also be expected to investigate into conditions in the cities he visits, especially as they affect the work he is in. For example, a primary school teacher would visit both mission and government primary schools; and also where possible would get in touch with local committees or councils interested in primary education. He would also visit middle schools and try to see the connection between his work and that just beyond.

If possible he would also go to a summer school, and during part of the time it might be arranged for him to live in or near some university where, under direction from some interested faculty member, he could get in touch with the literature being published along the lines of his particular interest, and could also, for a short time, read intensively along some special line. Throughout this period—and probably six months is quite long enough for this sort of scattered work—some responsible individual would be in correspondence with him from time to time, and would at intervals, or at the end, expect certain reports on what he had gained in various directions. These might include reports on reading, plans for future work and judgments regarding work he has seen. They would be prepared in order to help to force his mind to clear and definite thinking. These statements might also in some cases be of value for various magazines, as giving help along these same lines to others.

Such an outline is necessarily only suggestive. It has many shortcomings and would have to be adapted for each individual. But it should show that, even if educational opportunities are lacking, a scheme can be worked out that will provide a worth while and stimulating use of six months' time.

To many, this whole plan may seem mechanical, and too complicated. This much can be said in defense of the general principles it attempts to present. It tries to divide the responsibility for periods of special study between the board that employs an individual, a scholarship committee and the individual himself. It attempts to set up a scheme which will provide to individuals who are already making good in Christian work, the opportunity to better their preparation and methods, while their minds are still young enough to get into study with reasonable ease. It tries to give this opportunity in such a way that the self-respecting worker who expects to return to the work he has been doing can accept it without feeling that he is committing himself to too long or too vague an obligation. At the same time it tries to safeguard the funds of the employing groups, so that if some individuals do not return, a part of the money given to them eventually returns, for use for others.

It may be argued that in the West no such plan is in general use. This is true. A very few organizations of the highest professional standards are giving years for study—usually after longer terms of service. Can the Christian Movement in China set up standards higher than those in the West? The answer to this query is that just at present the Christian Movement in China cannot afford *not* to set up some such standards as this. Highly developed activities are already set up, and in many cases young people of limited education and experience are being asked to take them over. They are, indeed, the ones who should carry them and they will be amply able to do so. But when they are being hurried in, under such heavy pressure, it is only fair to make unusual efforts to provide them with adequate education, inspiration and periods of further preparation. At best their problems are heavy and difficult. This sort of additional educational help, for the present generation at least, will make an inestimable difference to the development of all Christian work in China, in the next twenty or more years.

Past and Present Aims of the Christian Literature Society for China*

EVAN MORGAN

AN outline of the work of the past year is given in the report in your hands so there is no need to say more on that than to express our great thankfulness for the success that has marked the year and to congratulate the General Secretary on the fruitfulness of a period that has been full of anxieties and onerous responsibility.

*Speech delivered at the Annual Meeting of the Christian Literature Society, Friday, November 25, 1927.

We celebrate to-night the fortieth anniversary of the Society. This is not a long period, only just as long as a great epoch in ancient Chinese history, that of the Three Kingdoms. Historically both periods have been eventful and marked by many similar conditions. During both times war and anarchy have been destructive forces. The Three Kingdoms perhaps gave rise to more famous names than the present is likely to do. On the other hand, the people and nation have a greater share in public events now than they had then. The Three Kingdoms bequeathed Kuan Ti, the God of War to the nation. The present era of 40 years has seen the rise of the Christian Literature Society, an institution of peace. The Three Kingdoms finished forty-one years after its appearance. The C.L.S. is strong, as it begins a fresh period. This implies a vital difference between destructive and constructive forces.

My life in China has been coterminous with the existence of the Society. I arrived in 1884: the Society was established in Glasgow in the same year. I travelled out with that inspiring missionary, the late Alfred G. Jones, to whose example and guidance I owe much, and who was for many years intimately connected with the Society. On arriving in Hongkong he introduced us new missionaries to Dr. Faber, a stalwart worker in the field of literature. The first three months were spent in Chefoo in language study, which gave me the opportunity of meeting the founder of this Society, Dr. A. Williamson, who it will be remembered, published a book on botany before he was thirty years of age, an effort which undermined his health. Mr. Couling and I gained much from his experience. His mind was full of the need for literature in missionary work. He thus confirmed what Dr. Richard, who met us on the landing stage in Shanghai, had already touched upon in conversation. Both these pioneers were emphatic on these preliminary methods for opening up the mind of the Chinese to the gospel of peace.

Six years later, in 1890, during the conference in Shanghai, Dr. Williamson invited a few friends interested in the S.D.K., as the Society was for years called, to dinner and I had the privilege of meeting Dr. Allen, Mr. C. Addis, now Sir Charles Addis; and there were also present Dr. Richard and A. G. Shorrock. Mr. Shorrock has always relied much on literature in his missionary work. Thus from earliest days in China I have been in touch with the operations of this Society. In 1906 I was appointed to Shanghai.

After the death of Dr. Williamson the onerous burden of the Society's responsibilities fell on the shoulders of Timothy Richard who greatly enhanced the lustre of the Society and gradually extended its operations. Other Societies began to see the importance of literature and the Canadian Presbyterian sent our present energetic General Secretary; later on the Wesleyan Society appointed that distinguished literary

man, Arthur Cornaby, whose early death was a great loss to Christian work. At the end of forty years the Society is firmly established in its work and usefulness and has a larger staff than ever of foreign and Chinese colleagues working in happy co-operation.

China then was a different China from what it is now. Then it was more or less impervious to outward influences: now it is seething with unrest induced by the tide of new thought. This difference may also be seen in the progressive changes in the direction of the Society's productions.

The early name of the Society was the Society For The Diffusion of Christian and General Knowledge. It was an appeal to the mind and imagination of the literati of the country to consider the position of their country in relation to the great countries of the world, with the ultimate end of winning their consideration to the claims of the Christian gospel. Hence the line of appeal followed the material and physical sides of life, politics, economics, the achievements of science and so on, hoping thereby to awaken the mind to the deeper claims of the spirit. It was considered that this would be the method of least resistance to get at the desired end. The method suited the times. But method must change with changing conditions. Yet the different methods aimed at the one object of the recovery of the lost mind.

You remember the famous saying of Mencius in the third book of his Works. He says: "Benevolence (Love) is man's mind, and righteousness is man's path. How lamentable it is to neglect the path and not to pursue it again! When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind and do not know to seek for it. The great end of learning is to seek for the lost mind."

He says again: "Here is a man whose fourth finger is bent and cannot be stretched out straight. It is not painful, nor does it incommode him in any way, yet if there be any one who can make it straight, he will not think the way from Ts'in to Ts'oo far to go to the doctor. He is ashamed of a crooked finger because it is out of fashion. But he does not seem to care if his mind is crooked. He makes no effort to put that right."

It may be doubtful whether Mencius would give his hearty approbation to the preliminary methods of the society. Perhaps we and other workers have paid too much attention to this preparatory work of awakening the mind. We may have loitered too much in seeking the lost fowls and dogs. Too much energy may have been given to the secular work of education. As I look on the ponderous volumes of the Ta Tung Pao into which were crowded translations of some of the best works on politics and economics: on railways and mines and a hundred other things to the neglect of the deeper things of the spirit,

it may be I have to put on the white sheet, and confess my shortcomings. I am regretfully conscious that many opportunities were lost in speaking to Chinese friends about the gospel in the endeavour to interest them in other things, hoping that a better opportunity would come later on for these important things, but which never came. May it not be that we have had enough of the "gospels of the toothbrush and the extermination of the fly": it may be that we are also concentrating too much on secular education and the teaching of the sciences. The Chinese are wide awake to these things now and they have the knowledge and capacity to do the work of straightening the finger and seeking lost goods. Let them have full care of these things and do them as their opportunities and funds allow and let the Christian worker devote more of his energies to what Mencius calls the recovery of the lost mind, or what we should call the "conversion of the soul."

Let us hear another great man on this very subject. Socrates says very much the same as Mencius. You know as a young man he was devoted to the science of astronomy and physics. He was a great grammarian too. He taught these subjects. But suddenly he abandoned them all. He could not help doing so he said. He was under a divine impulse to give his time to the study of the human mind. God called him to the "conversion of souls"—he originated this phrase, afterwards adopted by the Fathers of the Church. He felt that his fellow men needed something more important than astronomy and physics. They needed a new attitude to life. He felt that most men lived the "unexamined life." It became his conviction that God was driving him on to stir his fellow citizens to probe their nature and get the best out of life—an exhortation something similar to that of the Chinese philosophers who urged men to "chin hsing." "exhaust their natures." The "unexamined life" is dangerous and fatal. It robs the individual of spiritual energies and the community of the noblest duties which its members can render. So his mission in life was to worry and harass men that he might lead them to a conversion of soul. He told the Athenians that he was like a gadfly stinging them hoping by this to lead them to be dissatisfied with the life they were living. Alcibiades was profoundly influenced by his teaching. But the Athenians rejected the offer of salvation and condemned Socrates to the hemlock and death.

Jesus Christ consecrated himself to the great service of human redemption, to the recovery of the lost mind. The key to this vital problem he declared to lie in the knowledge of God. "I have made known to them Thy name and will make it known," he said. The knowledge of the Name with all it connotes is enough to make the path of life clear and ease the burden of human existence. "Seek ye first the Kingdom of Heaven." Everything else will follow in due order. Jesus did not entangle himself in the politics of the time: he

did not offer advice on economics and such questions. He did lay down the great law for human and social relationships. All these matters would find a natural solution through the action of men who knew the name of God, and acted accordingly.

Here then we have a clear guidance as to the direction of the future work of the Society. It is to make known the name of God. This is the greatest need of China. Mr. Ts'ai Yuan-pei said some years ago that science was what China needed most. That China needs scientific knowledge must be admitted. The nation now has many talented and well equipped men to render it this service. But the duty of the Chinese church and all missionary workers is to concentrate on imparting the knowledge of God and preaching the gospel. The lost mind is not to be recovered through scientific knowledge but through the development of the spiritual life. You can only abolish the unexamined life by probing into the roots of conduct and getting into touch with the spiritual forces that guide and control it. We may confidently maintain that these things can best be done through the Christian gospel. History confirms this.

The Christian gospel can do it better than Buddhism can. We must recognize the beauty of much that is in Buddhism. We have no hostility to it. It has brought comfort to millions. Some Japanese writers claim it is superior to Christianity as a philosophy. The Chinese are growingly attracted to it. There are even Chinese Christians who feel its charms. Let it be admitted that in many ways it is fitted to the oriental nature. Nevertheless, we claim that as an instrument for the recovery of the lost mind it is far inferior to Christianity. As a force for discovering the "examined life" Christianity is unrivalled.

It is then the duty and privilege of the church in China to broadcast the Truth which will liberate the people from bondage and make them strong. And this strength will make them fit and able to help their country in its difficulties. In this field our Society too may render in the future the greatest service.

In recent years the skies have been overcast, storms have swept over the landscape, bringing many anxieties and sorrows. These untoward conditions may continue indefinitely. Through storm and sunshine the duty of this Society is clear: its path of service is plainly marked and that is to declare in all its fulness 'the faith once delivered to the saints' as the great hope for perplexed China and the best instrument for the recovery of the lost mind.

The Religious Principles in the San Min Chu I

EVAN MORGAN

THE Editor of the RECORDER has kindly asked me to say "What are the religious principles in the San Min Chu I," and to express an opinion on their soundness and their usability by Christian workers.

My fitness for doing this comes from the fact that I read word for word more than half the book with a class. Those parts that I have not read have been kindly examined by a Chinese friend who looked through the passages for any reference to religion. The result of our joint investigation is that there are no references to religion in the book.

The edition used is a book of about 500 pages containing about 200,000 characters. So far as is known this is the most complete edition on the market. But at the end there is inserted the words "not finished." I have not been able to find out whether the unfinished part has ever been concluded. It is not to be had in any bookstore. It may be that the early death of Dr. Sun prevented the consummation of the work. It is also questionable whether the work, as now obtainable, is the production of the late Dr. Sun. The name of the supposed writer, a well-known man, has been given me. It is well to mention the uncertainty as to authorship.

It has been supposed by many that there are many references to religion in the Three Principles. But it is a mistake to think so. The principles of Jesus are mentioned once and that in the statement that the teaching of Jesus on Universal Love is much like that of the teaching of Mo-tzu.

Whilst religion is omitted and conspicuous by its absence as a necessary element in the constitution of the State and the well-being of the people, on the other hand, there are many sporadic references to the essentials of morality. The tenor of these references may be put thus. Morality is necessary to the stability of a country and the vigour of a race. An example of this necessity is given from the history of the Yuan dynasty. It was the most powerful dynasty ever seen in China but it was not long-lived. Its term of life was far shorter than any purely Chinese dynasty though this was less powerful than itself. The reason for such unexpected disparity is to be found in the absence of morality in the government of Yuan. The Chinese made more of morality and therefore they lasted longer. Mongol and Manchu conquerors became converts to Chinese culture owing to its supremacy in morality. It should, therefore, be the aim of the new nationalism to revive the ancient morality which has become somewhat effete.

The Chinese are aware of the principles of the ancient morality. What is needed is that it be put in practice. Its main principles are

1. Loyalty and Filiality. 2. Universal Love as preached by Jesus and Mo-tzu. 3. Mutual faith and righteousness. 4. The practice of peace.

Foreign influence and the introduction of a new culture have done much towards the disintegration of these principles. For example China acted most faithfully as the suzerain of Korea. The promise of practical independence was honourably observed. Not so Japan. The action of Japan lowered the tone of Chinese morality. Again the ideal of China is peace: the ideal of foreign countries is war. Herein again the introduction of the alien idea has corrupted the Chinese mind.

Further with regard to trust in business. The old China was supreme. Its word was as good as its bond. But intercourse with foreigners has corrupted the good manners of the old standards. Young China is castigated for the introduction of the new culture. It advocates what is foreign and strange and despises the ancient paths of Chinese morality. So the Four Virtues have lost their bloom much to the detriment of society. Along with this loss has gone the old spirit of humility and yieldingness. But there is one thing to be said in favour of alien morality. It is better in the practice of self-improvement and culture.

So the foregoing sums up all that is said on morality and religion. As a bit of criticism it may be deduced that the author was not Dr. Sun himself but a non-professing Christian gentleman. We are inclined to think Dr. Sun would have put a little more emphasis on religion in the make up of the book.

The Indigenous Church

[An extract from the letter to the Commission from the Protestant Episcopal Church's Department of Missions, from the Hankow Diocesan Chinese Clergy Club.]

LAST, but not the least, we feel that the Indigenous Church is bound to come, and we must be prepared for it. But what do we mean by an Indigenous Church? We may make this plain better by illustrations than by definition. Let us take the Christian spirit and the Christian principles of living as the best fabric, ever known, for making garments, and the Mother Churches as the discoverers and agents for its distribution. They began to make suits for their own children at home; and they wore well. Then, out of their goodwill, they began to think about the children of their friends in the East, so a lot of the fabric was sent out free of charge through special delegations. The first delegation found themselves among the natives of the interior of Africa, where nobody had ever dreamed of putting on any clothing. So this delegation did very well and succeeded in teaching them how to wear clothes. It was necessary that this fabric should be made and cut after the western fashion before it was imported to Africa. So far so good.

But when a similar delegation came to China where people not only have had silk but also their own cut and fashion, the delegation, nevertheless adopted the same program as carried on in Africa. Western tailors were imported and natives were trained in tailoring in western fashions. For it had become a custom that no new fabric would be exported from home lands unless it was cut and sewed, or was meant for garments of the home fashion. This error of distributing the fabric has limited it. Once in awhile the fabric has taken the shape of a native style, an experiment which would eventually help in its distribution; but then the western tailors would come forward with much agitation and doubt and question the Chinese right of using the fabric in this way. What a mistake and what a shame! Let us take another illustration. In the western part of Hupeh Province, there stretches a hilly region beyond Ichang. Inland Shihnan-fu, where we have our Diocesan Mission, is some 240 miles away from it. The mode of travel is either by foot, horseback or chair. Even wheelbarrows are unknown, and transportation is mainly carried on by men. About three quarters of a century ago there was a great drought and very many of the inhabitants and their animals died of starvation. The Belgian Fathers of the Roman Catholic Church Mission introduced the South American Potato, which saved many lives. This potato found the soil there very congenial. In a couple of years the Shihnan Potato—the South American Potato made indigenous—became one of the chief products of that region. It is a life sustaining product. It is as cheap as any ordinary cabbage. It can be stored up for eight months while the cabbage will only last for a few days. Cattle are fond of it too. Then, the people began to invent new ways of using it as a food. Besides using the potato as a part of the diet, they make the potato starch into a kind of arrowroot food, which poor travellers can easily carry with them. Potato vermicelli has also been invented. The possibility of the use of the Shihnan Potato is endless. Let us note the contrast between the way in which the Shihnan people received the potato and the religion, both introduced by the Roman Fathers. The Roman Church is still considered as a foreign religion by the mass, but nobody objects to the potato on the ground that it is of foreign origin, simply because those Fathers who brought in the potato did not say that the Shihnan people must learn how to prepare the potato after the fashion either of the South American or the Belgian Book of Cookery before they might eat it in order to save their lives. But those Roman Fathers and their predecessors definitely set limitations to the administration of food for the Salvation of Souls. The Chinese want freedom to assimilate the Christian spirit into their lives,—as the Shihnan people have been allowed to assimilate the foreign potato,—thus making it their own, in order to meet the sore needs of the spiritually starving souls of China's millions. We, therefore, plead for missionaries who have the courage of St. Peter after he had caught the vision on the house-

top of Simon the tanner in Joppa, and the insight of St. Paul the Apostle of the Gentiles, the ever vehement defender of religious freedom on behalf of the Gentile Christians against the obstinate conservatism of the Judaizing Jews, who would have had every Christian circumcised after the Jewish custom. We are living in epoch making days. These days are not only good for making history but are also very good for reading history so that we may learn the underlying principles at the basis of the growth and development of the early Church. When the indigenous element of Greece—philosophy—was converted by the Spirit of Christ and Christian thought and living, Christian writings and theology began to blossom. Assimilation with Roman law gave form to Church organization and institutions. All these and other Gentile indigenous elements have enriched Christianity instead of diluting it as many feared. The Primitive Church had the faith and the courage to face the difficulties involved. She came out triumphant. The Chinese Church, also has the faith to face the difficulties of her day. We pray that the Mother Church may add to our courage.

We are not pouring out groanings and sorrows, which are endless in these days, to you for personal relief. We are looking forward to the future with great hope that the Church may be prepared to do greater things for the salvation of mankind in this part of the world.

Be of good cheer! For we know that to them that love God all things work together for good, even to them that are called according to His purpose. And if we hold fast to our Christian faith and principles, and if we walk in wisdom toward them that are without, redeeming the time, though outward things may be taken away from us, yet we know that we shall not be overcome of evil, but will overcome evil with good. It is in this spirit that we stand as the man of old Macedonia and say to our Mother Church, the Protestant Episcopal Church in the United States of America, COME OVER, AND HELP US!

In Remembrance

THE death of Pastor Dzin Ts-san of the Shaohsing City Church occurred on October 30, after an illness of only three days. While in a boat, on his way to attend a country wedding, the stroke came. He lived till the following Sunday and just as the people were assembling for morning worship, passed away. He had worked up to the very end of his sixty-seven years, thirty-seven of which had been spent in the Christian ministry. For six years he served as pastor in Huchow, and during the last thirty-one years has been pastor of the Goddard Memorial (Shaohsing City Church.) At the memorial service

held on November 20, mention was made of the fact that the district pastors in Huchow, Shaohsing, Ningpo and Kinhwa had all grown up in the Shaohsing Church under his ministry, as well as seven other preachers now in active service in the Chekiang churches.

Fidelity, humility, godliness, perseverance in prayer, patience in tribulation, and single hearted devotion to Jesus Christ were among the traits which characterized the long ministry of Pastor Dzin Ts-san.

Our Book Table

A STUDY OF SHINTO, THE RELIGION OF THE JAPANESE NATION. By GENCHI KATO, D.Litt. Published by Meiji Japan Society. Agents, The Kyo-Bun-Kwan. I, 4-Chome, Ginza, Tokyo. Price 7/-.

This work gives a thorough survey of Shinto and traces its development from an animistic religion to its ultimate evolution as an "ethico-intellectualistic religion." Dr. Kato stresses ethico-intellectualism whilst Mr. Aston in his work dwells more particularly on its animistic aspect. These two authors differ in their final judgments on the present condition and future possibilities of Shintō. Mr. Aston concludes it is in the process of decay: Dr. Kato looks upon it as one of the living religions of the world. "There is much in common with Christianity, Buddhism and Islam."

What is Shintō? Not easy to define. It never had a founder like most other religions: it is a national creation. This conclusion is not easy to accept. "It may be safe to say that one of the origins of a Shintō shrine is the grave where the ancient dead found a resting place." "So some hold that ancestral worship gave rise to it." However, its most likely origin is to be found in nature worship. It emphasizes this more than the Chinese do. Dr. Kato opines it is a mixture of the two. It is to be said Shintō is the national religion of natural growth. This natural growth has some sinister aspects like the phallic worship some of which is foul.

The author points out many practices similar to those in Grecian and Chinese mythology. In the destruction of the fleet of the Mongol invaders in the 13th century the people's faith in spiritual guardianship which is an element in the Shintō cult was strengthened.

In the sacrificial rites when the emperor as a Pontifex Maximus observes three days' abstinence before the Great Harvest Festival we are reminded of a similar practise observed by China's sovereign in the annual sacrifice of the South Suburb. And one other point. Shintō, as a the-anthropoc religion, has culminated in Mikadoism.

In its origin Shintō is a natural religion: it has taken a spiritual character in its evolution.

The author makes a high claim for Shintō, which judging from cult and rites as seen in its history, can not be sustained.

This is a learned and interesting book and should be read by all students of comparative religions.

JESUS. A NEW BIOGRAPHY. By SHIRLEY JACKSON CASE. The University of Chicago Press. 1927.

In the first chapter which is called, Ancient Biographies of Jesus, the author discusses the sources, both canonical and extra-canonical, on which

we must depend for our knowledge of Jesus, and summarizes for us the features of Jesus exhibited in this ancient portraiture. In the next chapter, *The Return to the Historical Jesus*, he asks and attempts to answer the question, "How can the career of the earthly Jesus be rediscovered from the surviving written records of a later age?" In the third chapter the author discusses "Jewish Life in Palestine" as a necessary background for our understanding of the life and work of Jesus. The next chapter deals with the Home Life of Jesus as a further aid to our understanding of him. The remaining chapters are *Jesus' Choice of a Task*, *Jesus' Pursuit of His Task*, *The Religion Jesus Lived*, and *The Religion Jesus Taught*. The author believes that Jesus conceived of his task as Isaiah and Jeremiah conceived of theirs, as "messengers of righteousness to the men of their time." Jesus so carried out his task as to come quite naturally to be regarded as a political and ecclesiastical menace. Hence his crucifixion. In regard to Jesus' own religious life the author says that its outstanding feature was his "awareness of the presence of God." In this he was like the prophets who had preceded him. The religion that Jesus taught was also the religion that he lived. "What Jesus demanded of others he himself was ready to perform. His own loyalty to the ideals that he preached carried the prophet from his carpenter's home in Nazareth to Christendom's cross on the Golgotha hill."

Those who wish to know how the critical historian of to-day would attempt to answer the question asked in the second chapter, (see above), cannot do better than to read this book. It is a good statement of the modern view of Jesus. One may or may not agree with this view, but that is another question. Whoever wishes to know just what this view is, or whoever desires to think it through more carefully, will certainly find it clearly and cogently presented in the present volume.

W. P. M.

SHORTER NOTICES.

THE ANGLICAN COMMUNION THROUGHOUT THE WORLD. *A series of missionary papers from the Field.* Edited by CLIFFORD P. MOREHOUSE. Morehouse Publishing Company, Milwaukee, Wisconsin. \$2.50 Gold.

This series of intimate insights into mission work as carried on by Anglicans was originally published in the *LIVING CHURCH*. The papers deal with twenty-five missionary centers in five main sections of the globe. They were written by western missionary workers, most of them bishops. The successes achieved and the problems confronted by this Church in its missionary endeavor come in for careful review. One might wish in these days of Oriental awakening that some at least of these sketches had been couched in terms of native Christian thinking. Nevertheless they provide varied and interesting views of a widespread work and the contributions of one church to human good and spiritual enrichment. Many interesting illustrations add to the value of the summaries.

THE CHRISTIAN APPROACH TO THE JEW. *Edinburgh House, 2 Eaton Gate, London, S.W. 1.* Cloth, 2/6; paper boards 2/-, net.

This is the report of the Conferences held in Budapest and Warsaw in April, 1927. As such its chief interest will be to those directly interested in workers among the Jews. It is not, however, without interest for Christians in general albeit like all such reports it tends to be somewhat matter of fact. Such will note with interest the large number of societies engaged in this particular type of work. The findings indicate that the modes of work in this branch of Christian effort are somewhat similar to those in all missionary work. Special attention is paid to points of contact with the Jewish people. The present repentant mood of western Christians shows itself in a deploring "of the long record of injustice and ill-usage of Jews on

the part of professedly Christian people." Student movements are also urged to take Jewish students into their purview. One wonders why such urging should be necessary. It is recommended that literature prepared to "give Christians a right conception of the Jews and of their responsibilities to them" be reviewed and that "any particular method which needlessly awakens the opposition of the Jews should be avoided and discouraged." The recent invasion by misguided Christians of a Jewish synagogue in Shanghai reminds us how necessary this caution is. In short we are struck by the fact that while this report records a strong Christian conviction of obligation to the Jewish people it also registers a broad-minded tolerance.

ARTHUR MEE'S BOOK OF EVERLASTING THINGS. *Hodder and Stoughton, Ltd., London.* 7/6 net.

An interesting collection of worthwhile and permanent bits of human thought and art. The kind of book to lay on the table where it can be easily picked up. Every page or two gives one something worth rereading if known or worth knowing if unmet. Philosophers, literati, artists, whose pen, brush or chisel has created something likely to be eternal, are all called upon. In these days of sensational discoveries and achievements with the popular flare for the new just because it is new, or seems to be, it is well worth while to be reminded that not all that is new is permanent or all that is old is perishable.

MASTERY OF ENGLISH GRAMMAR. H. B. GRAYBILL. *Edward Evans and Sons, Ltd.*

A practical grammar book built up on twenty-five years of experience and experimentation in the learning of English by Chinese. It attempts to deal with that difficult problem, the building up of a "sentence sense." The problem is attacked in a new way. All kinds of practise material are provided.

THE CALL DRUM. MARY ENTWISTLE. *Edinburgh House, 2 Eaton Gate, London, S.W. 1.* 1/6 net.

Another delightful story for children which introduces them to life and adventure in African forests and to Christian effort to provide opportunities for the enlargement and enrichment of the lives of Africans. Illustrations centered around child life are liberally scattered throughout the story.

DAWN IN AFRICA. MABEL SHAW. *Edinburgh House Press, 2 Eaton Gate, S.W. 1, London.* 1/-.

A story of girl life in Africa and the effect of Christian influences thereupon together with insight into the conflict that inevitably arises between the old and new ideals. It is in itself, however, a good story whereby to stimulate interest in and understanding of life in Africa.

Correspondence

A Tribute to Dr. Gilbert Reid.

Let us Give Thanks to God.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I am very grateful to Mr. Gilbert McIntosh for his beautiful and moving appreciation, in the RECORDER for November, of one of the greatest of the missionaries who have come to China. Not only had Gilbert Reid the rare

courage to risk misunderstanding and incur loss by taking a line of his own, but more—his comparatively lonely furrow he ploughed to the very end in a spirit of quiet victory and selflessness.

A smaller man might have been embittered by his experiences in 1917, when war-passion, not on the part of the Chinese to whom he gave his all, drove him away from Peking to Manila. Gilbert Reid, however, retained the geniality of

his spirit, still further refined, no doubt, in the fire of persecution for what he held to be the truth.

Here is another illustration of the essential greatness of this pioneer. At an age when most of us, with such a record of long service as his, would be thinking about leaving the field, and wondering how far a retiring allowance would go in making ends meet, Gilbert Reid was preaching his message of reconciliation in his paper, "The International Journal," the considerable financial deficit of which he met out of his own limited savings, with no hope of the money ever being repaid. Sheer obstinacy? Business incapacity? The folly of an imprudent idealist?

That is one way of looking at it. Nevertheless, the special contribution to China of this unusually gifted missionary was the consistent daring of his imitation of Christ.

Yours sincerely,

F. W. S. O'NEILL.

Kirin, Manchuria, 25. xi. 17.

To the Editor of
The Chinese Recorder.

DEAR SIR:—Your inquiry regarding the present attitude of Chinese

Christians towards Christian Unity carries a date two months' old.

I have been awaiting a *natural* and wider expression of opinion on this subject . . . one that is of great importance at this juncture. The voluntary expressions of city and country leaders; both in Presbytery, in conversation and explanation to non-Christians shows an increasing approval and a growing *enthusiasm* for the ideals underlying the new union (Church of Christ in China.)

As parties to this and headed by one of its leaders our men might be expected to be keen on union; but in fact they were for the most part uninformed and little interested even last year. The fortunate thing, so far as most of Shantung is concerned, in the consummation of the Church this year is that it is coincident with a clear facing and statement of the facts by the *Chinese* workers and an eagerness for open-minded, cooperative, aggressive assumption of the new responsibilities.

Yours very sincerely.

WILMOT D. BOONE.

Tsinan.

[This letter came in too late for inclusion in symposium on page 13—Editor].

The Present Situation

MARSHAL FENG AND CHRISTIANITY.

It is hardly within the province of the CHINESE RECORDER to deal with any individual's faith and life in an intimate way. But Marshal Feng is a public character. Guesses at his present relation to Christianity and criticisms of his conduct have been prominent in the press everywhere. There was a dramatic significance in the thought of thousands of his soldiers marching to church, waving Bibles and being converted almost by regiments and in time with military regulations. But a change has come. Perhaps too much was made and expected of his method of Christianization by military

tactics. Below are put together a few facts gathered by Christian leaders in close contact with the Marshal during recent months.

"Does he still maintain his Christian faith?" This question is frequently heard. Information on this point is somewhat contradictory. A respected Christian pastor, who was for some time connected with Marshal Feng's labor corps, reports that the Marshal "jokingly remarked on the fact that he was known as the 'Christian General.'" "But," he said, "I am no longer a 'Christian General.' I now have no God and no Christ." That sounds conclusive. But another well-known and respected national Christian worker recently interviewed the Marshal at length. He reports that at "heart he is still a Christian." Mr. Timothy Jen, who has been closely connected with the Nationalist Government and with Marshal Feng, recently made a public statement to the same effect. Rev. C. T. Y. Fang, an Anglican priest* has also publicly stated his doubt of the Marshal's apostacy. We also recently heard a missionary who has been in close touch with the Marshal give the same conclusion as his conviction. Both his personal life and civil administration are stated to be clean, though there are rumors of some indirect relation to the opium traffic. He still maintains an attitude of Spartan and democratic simplicity towards his men, sharing the conditions under which they live as heretofore. Some time since the Nanking Government sent him a million dollars. This divided meant only \$6.60 per capita. The Marshal took \$6.60 like the rest of his army. The discipline in his army is still good though signs of Communist agitation have been noted therein.

He is not against Christianity. Two of our informants quote the Marshal as expressing himself still in favor thereof. Some of his recent advice to Chinese Christians is interesting. "Give up your comfortable ways of living (here speaks the Spartan soldier!) and identify yourselves with the common people in the spirit of the Master." He does not feel that his actions are anti-Christian. But he is no longer as aggressive a Christian propagandist as he was. That much is clear. "His faith," says one of our informants, "not having an adequate intellectual basis, is now undergoing a very critical test largely caused by his contact with Russia." He is probably less aggressive because he is for this and other reasons less sure. This is a state of mind into which many less prominent Chinese Christians have also fallen. But, his joking aside, he still ranks as a Christian. That seems the only fair conclusion to make on the basis of trustworthy information.

Christianity is no longer aggressively pushed in his army. Most of his chaplains left when Christianity was taken out of the list of requirements. The reason for this is, in his own words, "I believe in religious freedom for all people. In my army there is a large block of Mohammedan soldiers. If I push actively Christian work as I used to do they will misunderstand." That does not, of course, necessarily prevent the use of chaplains of differing beliefs. This possibility, however, does not seem to be part of his plans. His army has been Kuomintangized. His soldiers are required to study the "Three Principles." These do not, however, touch upon religion. He does not hinder Christians worshipping in the churches under his control though he does commandeer other Christian property. For this he gives no excuse or reason beyond stating that he took such buildings from the Communists whose sacrificial spirit he admires while strongly objecting to what they do. In this connection it is evident that his soldiers do not always behave themselves when far enough from his eye and immediate supervision.

* CHINESE RECORDER, December, 1927, page 808.

It would appear, therefore, that Marshal Feng's personal and military ideals for conduct have not changed. The charges brought against him of failing to keep his agreements with his military confederates can be and are explained by him on the basis of military exigencies and mishaps. If, on the one hand, he is less aggressively Christian he is not, on the other, aggressively against Christianity. Apparently towards Christianity as a source of spiritual ideals and dynamic his attitude has not changed. But he seems inclined to conclude that Christianity lacks an adequate social program. For this reason he has turned to the Kuomintang: and, perhaps logically, has applied extant principles in re religion. Religion has in his mind and army become entirely a personal and non-propagandic matter. The Marshal and his army have become, therefore, a concrete instance of the new situation confronting Christian workers everywhere in China. To make religion a matter of military regulation is, after all, to make it in some sense unreal. It tends to make it too much a matter of group psychology. Marshal Feng can no longer be looked on as a force for Christian propagandic effort. On the other hand he still embodies to a considerable extent the ideals of Christian behavior. He and his army bring into sharp relief the new challenge in China to Christian workers.

CHINESE CHURCHES IN TIME OF WAR.

During most of the month of October Paotingfu was bottled up by fighting armies both on the north and on the south. Refugees poured into the city. Great suffering and loss resulted.

Three gentlemen from the village of Wei Tsun, the chief of Police, the school teacher and a prominent member of the gentry, called at our mission compound to express their appreciation of what the local church had done for them. Soldiers were quartered in practically every house in the village. There was also much looting. Our preacher opened up a refuge and took in fleeing women and children, altogether accommodating over five hundred. These gentlemen said, "No one else could have done what your preacher, Mr. Chao, did for us. He stood at the door of the refuge and kept out the soldiers, and even when they pointed their guns at him and even shot over his head he said to them, 'If you intend to harm these women and children, you must kill me first.'" To show their appreciation the whole village plans to present Mr. Chao with a memorial tablet.

After the fighting had passed on, several other villages were visited. The first one was Chang Teng, about seventeen miles south of Paotingfu. Here as elsewhere the greatest suffering was from the looting of soldiers, which seems to be a rather settled policy with the Fengtien troops. The women and children had fled to our chapel for refuge. The preacher had organized a refuge, with the aid of the leading men of the village. Altogether over one thousand women and children were taken in. This refuge was the only place in the village not looted. The Catholic chapel was looted twice and a civilian killed in their yard by the soldiers. A new feeling of friendliness towards our church was much in evidence.

The trenches were followed for many miles and the same tale met all along the way,—of soldiers quartered in the homes of the farmers, men and animals commandeered to wait on the fighting soldiers, and worst of all, wholesale looting by the troops in almost every village. At times swift and silent tragedy fell on innocent people.

At Tingchow, some forty miles from Paotingfu, fighting went on for three days and nights. Then the Shansi troops were driven out. During

all this time the evangelist and his wife, Mr. and Mrs. Sun, did not leave the chapel, where they had opened a refuge and taken in many women and children. Fortunately the premises were not hit by direct shell fire. Most of the valuables in the city were looted. A Fengtien soldier admitted that this looting was permitted. The chapel (American Board) in the city was not touched, although the Catholic premises not far away were plundered and the French priest was tied to a tree and insulted. Many atrocities were committed which will not bear repeating.

Returning from such a trip it is interesting and sometimes amusing to read in American magazines sweeping generalisations by intellectuals to the effect that China is anti-Christian, that there is no place for missions, that missionaries should not "go back," and so on. It is evident from the above that the Christian Church, in many districts, is still in a position to serve. In a neighboring city the county magistrate and most of his staff took refuge in our chapel. Our chapels are considered by these people the safest places available. And this in spite of the fact that for a number of years these country chapels have not been allowed to use an American flag. The property, also, is owned by the Chinese Church. It seems that the soldiers have some sort of respect for the work, since I have heard of no case in our field where our premises were invaded or our workers molested.

HUGH W. HUBBARD.

NEWS FROM CHANGSHA.

Troops are present by the ten thousand. This is making a problem for the military authorities. Yali has been taken over for troops, and there are some in the Hunan Bible School. The Y.M.C.A. has been used as a billet, but was able to get rid of its guests. It would seem that foreign influence is not yet quite dead. A missionary was called in to help to persuade the soldiers to leave; and leave they did. Later they drilled on the Y.M.C.A. ground. Efforts were made to get proclamations from all of the high generals in town to see whether this might help. It looked as though the Y.M.C.A. plant might be taken over at any time. The trouble seems to be that instructions are not instructions, or that it is safe to ignore them, consequently soldiers please themselves. A group of soldiers went into a missionary's home. With the help of the Foreign Office they were dislodged. Several times since the soldiers tried to get in, but the doors are too much for them.

Mail is very uncertain. The Post Office authorities say that they forward it whenever possible. Steamers have stopped owing to low water. The train is running for military only. In spite of these things nothing serious happens to the missionaries. Ten days ago things looked bad. A missionary was subjected to a great deal of cursing, and was stoned two or three times, without being hit however. Then troops turned up from Hankow, and the streets quieted down again. People were mortally afraid of the Communists starting in to make trouble. Bombs have been thrown on two occasions recently, and tension is high. According to the last reports everything is much quieter. A retreat planned for and a meeting arranged for the united Christian population in connection with the Week of Prayer had to be called off. November 21, 1927.

Y. M. C. A. RETREAT.

A regional retreat for North China (Y.M.C.A.) was held at Wofossu, a thousand-year old monastery located in the Western Hills five or six miles from the city of Peking. The temple is under a long lease by the Association which has fitted it up excellently for use as a conference and retreat plant. The retreat opened on Thursday, October 27 and closed Sunday night, October 30. The weather was mild and lovely and the grounds were beautiful in their gorgeous autumn foliage. Between forty and fifty men and boys were present from North China throughout the four days, and twelve or fifteen students were in attendance during the last two days. The entire retreat kept close to its central theme, "We would see Jesus!" The Association Movement of China has entered with Association Movements around the world into a united observance during the next three years of the Nineteenth Centenary of Jesus' Public Ministry on Earth. The retreat may be regarded as the opening event for North China Association in this commemorative study of the life of Jesus which will be carried on throughout this period.

In the mornings the groups met for three hours to study different aspects of the life of Jesus. The afternoons were spent under the leadership of Mr. L. T. Chen in an effort to clarify our understanding of the real nature of the Association Movement and its mission in present-day China. The most important conviction revealed by these discussions, which lasted two or three hours each afternoon, was that, *ideally at least, the Association is a fellowship of men and boys united for mutual help in the nurture of Christian character and for comradeship in Christlike service.* It was frankly confessed that many of our practises are not consistent with this ideal, and practical ways of making our methods conform to our fundamental nature and purpose as a Movement were discussed.

The evening meetings were set aside for informal heart to heart intercourse within the group. The first evening Mr. L. T. Chen and Mr. Eugene E. Barnett, of the National Committee, brought a bird's-eye view of conditions and tendencies as they have observed them in the Christian Movement, and especially the Association Movement, throughout the country. The next two evenings were set aside for an interchange of religious experience which centered around the subject, "Jesus As I Now Know Him." One was impressed at once by the variety of our approaches to Christ and by the unifying power of our common devotion to Him. More than one person's eyes shone with an uncommon light as he tried to tell what Christ means to him.

The last meeting of the Retreat was a Communion Service conducted by Profs. Li Jung-fang and T. C. Chao. Great care was taken in arranging the little room in which we met. The communion table was decorated with lighted candles and autumn branches. Burning incense added to the atmosphere of worship. On a white cloth hanging from the wall behind the communion table was a Cross formed of red autumn leaves. The two ministers in charge, their four assistants, and members of the choir wore special vestments. Both songs and ritual were written by professors on the staff of Yenching University. One sensed in their beauty something of the power which has come to invest our time-hallowed English ritual and hymns used in connection with Holy Communion. Prof. Chao preached a brief sermon which deeply moved the hearts of his little group of hearers. Altogether it was a worshipful service which lifted us into a vivid sense of the Presence of God.

On The Field

What Kind of Missionaries Are Needed.—

(1) Missionaries genuinely living the loving and sacrificial life of Christ to realize the Heavenly Kingdom on earth.

(2) Missionaries true to their own conviction in their religious faith, and who can have real sympathy with the truth which others hold.

(3) Missionaries who are willing and able to forget their nationality and identify themselves with their Chinese co-workers. (4) Specialists in education and medical work, and also in the matter of training in Church history and other technical subjects. (5) More missionaries, but in the background."

These are the views of a group of workers in a national Christian organization.

Impartiality of Revolutionists.—

Soon after the evacuation of the missionaries from Nanchang the Radicals came into ascendancy and began their Reign of Terror. The President of the Chamber of Commerce was paraded through the streets in a high hat, on which were listed all his crimes, the chief one being that he was a capitalist and had been subject to the levies of the former military regime, thereby aiding and abetting them,—as if he could help it! The Taoist Pope, master of magic and possessor of the secret of the elixir of life by virtue of his direct descent from the deified Chang Tao Ling, (b. 34 A.D.) was caught away from his palace in the Dragon Tiger Mountains, and made to walk without shoes till the skin was worn from his feet.

Chinese Church and Missionary.

—"During this time the Mission has accomplished a monumental task, that of devoluting or shifting responsibility to the Chinese. We

had gone so far as to have Chinese boards of managers and Chinese principals of schools, but the Chinese had no control over foreigners and felt no active responsibility. So we took the final step, that of placing ourselves under the control of the Chinese church. In other words, from now on all missionaries are to be returned from furlough by the Chinese, their furloughs and leaves of absence are granted by them and the funds to the different projects go through the Chinese treasurer's hands. We realized the need of this devolution the more because if we had been driven out of Foochow there would have been nobody to carry on. In other words we are taking the modern missionary stand—we are from now on merely advisers to the Chinese, if they so desire us in this capacity. This they certainly do, but, as time goes on they will need us less and less and will more truly become an indigenous self-supporting church." A. H. Lewis, American Board, Foochow.

The American Board Advises Its Missionaries.—

The Prudential Committee of the American Board of Commissioners for Foreign Missions recently passed the following two motions:

"That the American Board believes that only those missionaries should return to their fields in China who:—

1. Are individually invited by the Chinese Church,
2. Are individually approved by the Prudential Committee,
3. Are physically able to go,
4. In spite of the present hazardous conditions keenly desire to do so, and above all,
5. Are prepared in the light of the new relations to identify

themselves with the Chinese Church to the limit of their ability."

"That the American Board urge its China missionaries in the matter of their return to their stations:—

1. To seek advice of their consular authorities,
2. To act only after consultation with the properly constituted church or mission authorities,
3. To keep their Consuls fully advised of their movements."

A Glimpse at Anking.—"In my last letter I told you about the evacuation of the troops from all our buildings. By the evening of that day all our buildings were taken again. Now a portion of the troops both at the Cathedral and the main compounds have left Anking. The present occupants will not be here for any length of time. However, I think there will always be troops enough to occupy the buildings! I went to see the main compound the other day and found two big openings in the wall back of St. Paul's School, which are too tempting to poor neighbours to come in and steal things. I have arranged to have it repaired. If it is left the doors and windows will disappear next, if there is nothing else to steal. I hesitated much as to the wisdom of spending money for repairs but the openings are getting larger and larger and there is a great deal of trouble in keeping out the thieves. I am also having the gate in the back of the office built up, as the gate is already torn down. It is not good to have so many outlets in the walls at this troublesome time.

"The troops at our places are of the 37th and 44th Army. They seem to be contented with the scanty furniture in the various buildings. At least so far they have not come to ask for more." Lindel Tsen, Anking Newsletter, Fall Number, 1927.

Notes from Yenping Annual Conference (M. E.)—"The past year has been one of unusual difficulty and discouragement. We lost more than a dozen men who went into the army. Several have already returned, and others would do so if they could get their discharge. Most of the preachers were so situated that hardly a day passed that they were not in some kind of danger, either from propagandists, soldiers, or brigands. It is not surprising that several asked to be returned to the Foochow conference, and for a while we feared a stampede on the part of our leading men. One of our most outstanding preachers was offered the largest congregation in the Foochow conference. It was a call any man could well have been proud to receive. When he was approached on the subject he replied, 'Yes, I would very much like to take that appointment but I fear Yenping will have to face another year of trouble and persecution and I want to stay by the church there while it is going through such suffering.'

The stand this brother took had a mighty effect. Soon the several men who had applied for transfer to Foochow withdrew their applications and remained with their own conference ready to face whatever might come. Not a man left us! So in the midst of much discouragement we feel that we have great reason to rejoice and be thankful. With even a few such men in the ministry here in China the end of the church is not yet, though some writers try to make us believe we are nearing our last days." Yenping Pagoda Herald, November, 1927.

The Committee of Reference and Counsel and U.S. State Department.
—The mutual understanding of this Committee and the State Department

as quoted in its minutes of March 19th, 1927, is as follows:—

"1. The mutual relation of the government and the missions must be recognized. (a) The government may expect an attitude of loyalty and good will on the part of its citizens. The missionaries will avoid taking such action as may embarrass the government or involve the government in unnecessary difficulties. (b) The missions may expect that the government will recognize the importance of their enterprise, established as the result of more than a century of work in which a large number of Americans are deeply interested, including not only the six thousand American missionaries who are in China, but also the millions of their supporters in America. The government will not lightly do anything that would interrupt the work or interfere unnecessarily with its progress.

"2. Missionaries should give due consideration to the advice of consuls, who may have information from their own government or from the Chinese government or from other sources not otherwise available to the missionaries.

"3. The final decision to leave or to remain in a station must be left to the responsible mission authority.

"4. In making such decisions, the missionaries must recognize that the American Government cannot assure effectual physical protection in places in the interior of China, and that they, the missionaries, are making a practical application of the principle of depending upon the goodwill of the Chinese people and such police protection as the local authorities can furnish."

Some Effects of 1927 on Chinese Christians.—"The evacuation of missionaries from the interior and the assumption of responsibilities by Chinese Christians has had a twofold salutary effect. On the

one hand, it helped to remove some of the serious doubts in the minds of missionaries as to the capability of Chinese Christian leaders in shouldering the responsibilities and carrying on the work in places where they had been working for the training of such leaders or where such leaders had been secured for the work. On the other hand, it helped to give the Chinese Christians a clearer conception of the Christian work with all the heavy responsibilities and difficult tasks, and the necessary strength and resources needed to meet them if the Chinese Church wishes to be self-propagating and self-supporting.

"Direct responsibility has called forth on the part of Chinese Christians a loyalty and self-denying spirit for work such as they have seldom exhibited before. Many cases are becoming known where the staff in various forms of Christian work voluntarily cut down their income to one-half or one-third of its usual amount to meet the situation of reduced receipts of the work. Yet they are working happily and faithfully. The only difference now seems to be that they are looking upon the work as their own instead of considering themselves as being employed by others.

"Christians in China are beginning to realize the blessedness of the recent oppositions, hardships, and persecutions. These have purged the Church of a good deal of what is superficial and unworthy, and have left the essentials more prominent and glorious in the beliefs of Christians with the result that there can be but little disagreement or contention." Chinese Vice-President of a Christian University.

C. I. M. in 1926.—The C. I. M. heads its report for 1926 with the caption "Midst Calumny and Praise." It touches only slightly on the events of 1927. During 1927,

owing to the intensification of calumny, it was necessary to evacuate, under strong Consular representation, nearly all its mission stations in the interior. While the income from Great Britain for 1926 went down somewhat the total amount received exceeded that of 1925 by £4,073:5:1. Thirty-eight workers were lost for various causes: but sixty new volunteers were added to the work. The total number of missionaries at the end of 1926 was 1200 as compared with 1172 at the end of 1925. Baptisms amounted to 4295. Some 57,000 inquirers are under instruction at the various stations of the mission. Interesting quotations from missionary letters are given which show how, in spite of disturbance and opposition, work was steadily carried on. Chengchowfu in Honan was not free from bandits any time during the year. Nevertheless the work did not cease at any time. In and about Yangchow, Kiangsu boats were constantly commandeered. In consequence the Gospel boats were liable to seizure. In spite of agitation against foreigners the reading and book rooms were constantly used. In Kanchow, Kiangsi there was constant willingness to listen to the Gospel. In Loping, Kiangsi, the anti-foreign and anti-Christian feelings of the students did not succeed in closing the services. Nanfeng, Kiangsi, was placarded with anti-Christian posters from one end to the other yet the work was carried on. In Talifu, Yunnan, bandits and military caused great suffering. Yet the work of the church went on in a very encouraging way. Persecution was rife in Taku, Yunnan, but most of the Christians stood firm and several new villages were entered. In Fengsiang, Shensi, widespread lawlessness and other adverse circumstances prevailed. Yet one of the best years of work was experienced. Wanh sien, Szechwan

has known the bitterness of soldiers and students against the Christians. Yet not once throughout the year were services discontinued.

Annual Meeting, Christian Literature Society.—This society celebrated its fortieth birthday on Friday, November 25, 1927. Plans to make this a special occasion were foregone in view of present unsettled conditions. Sir Sidney Barton presided over the meeting which was marked by a good attendance. Speeches were made by Rev. K. T. Chung, Dr. H. T. Hodgkin, Rev. Yui Kok Tsung and Rev. Evan Morgan. Rev. Yui presented the society with an embossed memorial presented by the churches of Shanghai in appreciation of its long and honorable service. Rev. Evan Morgan pointed out that in times past the society had laid considerable emphasis on the preparation and circulation of books dealing with scientific, and philosophical thought. The time has now come, however, when the Chinese can handle the distribution of these lines of thought in China themselves. In consequence the C.L.S. will be enabled to give more attention to the preparation of literature along religious and spiritual lines. Of necessity the circulation of the society's books has gone down during the current year. For books and papers sold in the previous year there was received \$18,479.63: this year \$12,070.47. In addition free grants were made to the amount of \$3,751.45. In view of the facts that 80% of the society's book-buying clientele were uprooted from their stations and Chinese Christians everywhere disturbed this is a good showing. Production, however, has gone forward according to plan. A number of special books and tracts on social problems have been prepared. Through its Press Bureau twenty-one articles comprising 42,000 words and reaching

468,000 newspaper readers have been sent forth. The special work carried on for women has not been disturbed. The Encyclopaedia of Religion and Ethics is nearly off the press though its completion has been much delayed through strikes and other troubles in the Commercial Press. New books comprising 175,200 copies have been printed. Reprints to the number of 3,600 copies have also been made. In many ways the society is in a stronger position than ever before and is looking forward to increased usefulness in the future.

The Mind of Chinese Christians.

—A National Christian organization recently expressed its convictions as follows:—"We should like the *Christian Public* in America to know that in the hearts of the Christian people of China there are the following deep feelings:

"a. A consciousness of a lack of real spiritual power that can accomplish lasting results.

"b. A great desire to see and feel God through their own feeling and understanding—not through the interpretation of others only.

"c. A desire that Christianity may be so blended with the Chinese civilization that it shall not seem a foreign religion, and that China may make her contribution to the fuller interpretation of Christianity in the world.

"d. A desire for a self-supporting Christian movement in China. We should like the *Students* in America to know the following points about the students in China to-day:

"a. That there is a deeper realization in their minds that education is one of the very foundations of national life, and a new realization of the bearing of social and economic factors on the life of individuals and nations.

"b. That for the present they are caught in the whirling tide of

new ideas from the outside and are ready to cast aside every old tradition because they are not yet able to value the good and the bad.

"c. That they consider that national autonomy for China must come first before China can make her contribution to the world.

"d. That they will welcome every practical suggestion and form of help. They want action, not theories and idealism. Their great response to the Revolution came because it offered a definite program.

"We feel that all these questions in China should be viewed not just as they are happening in China but in their historic relation to the past and to the general movements that are going on all through Asia to-day, especially as these are concerned with the relation between the East and the West. Also, that the problems of the Christian Church should be regarded as a part of the whole Christian movement in the world to-day."

Presbytery Carries on.—In spite of the bandits, failure of crops, moving of troops, and the general unsettled conditions of the country the Ichowfu Presbytery met peacefully at Kuchow, an outlying county seat. The inspirational meetings were a stimulus to all present and the business was conducted systematically and harmoniously. The Chinese were willing to carry a greater responsibility and to work for the progress of the church in China.

There were seven organized churches represented and a great many unorganized. Two of the seven native pastors were unable to attend and one of the three foreign pastors. All the elders were present, except one, and a large number of representatives from the unorganized fields.

The reports of the various churches were discouraging in a

way, because of the many obstacles they had to meet, such as bandits, soldiers, kidnapping and crop failures. During the year we lost 109 members through migration to Manchuria and other places. The total additions were 136. The total membership is now 1,563. The total contributions have decreased to \$846.00 Mex.

The organized and unorganized fields decided to band together to contribute to the needy fields which suffered most.

Two very bright, intelligent, earnest students came before Presbytery to be examined in order to enter the Seminary after a year's experience in preaching. Both had suffered severe persecutions at the hands of their parents and relatives. The young lad of nineteen said, "My father snatched my Bible from me, tore it up and burned it. The letter I wrote to my father asking him to send me a pair of shoes he also tore up. At one time my father would have burned me alive if it had not been for my neighbors who intervened. I borrowed travel money and tuition to go to school. I thank God daily because my mother and two sisters now believe. They have unbound their feet and go to worship every Sabbath. We are praying for my unbelieving father and hope that some day soon his heart may be won for Christ."

The Presbytery decided to conduct more Bible Classes, establish new Sunday Schools, organize new Christian Endeavors, and promote the Home Study Bible Courses, besides carrying on a campaign in the Thousand Character Series.

As Missionaries Travel Nowaday.—A missionary travelling towards West China has sent us the record of his experience enroute. "Above Wuhu, we ran into a large army. They fired at us with rifles, then with a large cannon. We were not hit but turned out the ship's

lights and anchored until morning. When we started on after daylight, we found that not far ahead of us was a battery of large cannon on shore and two steam tugboats on each of which were several cannon. If we had gone on we would probably have been made into hash. They did not know who we were. After daylight we were allowed to go on without trouble.

"At Hankow we were advised not to go ashore at night. The Chinese said that people were apt to get robbed, and if they made an outcry they would be killed.

"Conditions at Ichang, had been terrible but had improved some when we arrived. It was still unwise to go ashore at night. Foreigners had been robbed on sampans on the way from the steamers to shore.

"At Ichang our ship was commandeered, but later was released and allowed to proceed. Still we were fired on when we left the city, and later in the day a soldier took a pot shot at us; the bullet passed through one of the ventilating tubes.

"On the next day after crossing the Yeh San, we passed two bands of robbers, both bands firing on us. Fortunately, there were no brigands on our steamer to cooperate with them so we soon steamed past. Nobody was wounded. The Chi Chuen was captured by the brigands a few days before and held over night.

"At Wan Hsien we were again commandeered and had to return to Kwei Fu. Then we went back to Wan Hsien, only to be told that we must carry soldiers down to Ichang. We were finally allowed to proceed to Chungking on condition that the steamer would return in a few days.

"Here at Chungking the military authorities are demanding large sums of money both from Chinese and from foreigners who are in

business. One steamship company was requested to pay \$48,000.00.

"There is much evidence of patriotism in Chungking but there is evidently much less anti-foreign feeling here than there has been during the past few years.

"Commerce is being taxed very heavily. Between Siufu and Chungking there are four different places where steamers must stop and pay import duty. The number used to be even larger."

Knights of Faith.—"Shih was on the staff of our leading daily (Nanchang) when Frank Lenz induced the editor to send him to cover the Y.M.C.A.'s 25th Anniversary Convention in Tientsin in 1920. The Y interested him. He became a Christian and later our business secretary. Naturally fearless and resourceful, his varied experiences have taken him all over China and into all sorts of situations. He even soldiered for a while.

"One night, two years ago, he stood off a gang who tried to rush a Y entertainment. Of course he knew that they would get him, and that night they did. It was two in the morning before we found him, half dead, bruised and bleeding, in the outer court of the school for the Sons of Officials. He had had the presence of mind to refuse to be removed until we had officially found him and the principal had accepted full responsibility for the affair.

"One of the first moves in the attack on the Association was the making of alluring offers to our secretaries. We lost one man, but Shih refused to be tempted by any of these, and upon my departure was left with sole responsibility for both the Y.M.C.A. and our residence property. Friends gave him ample warning that his name was among the first on the Red List, but running away didn't fit in with Shih's code. He re-

mained at the Association till they came and got him.

"As soon as Shih had been disposed of, soldiery quartered themselves in our new building, stabled their horses in our restaurant to feed upon the imported window casings, and made away with several hundred dollars' worth of new tables and chairs. Our residence was taken over by the New Youth Club, which used it most effectively for the amusement of the young and the breakdown of China's ancient tradition of isolating the sexes.

"It was no time for any ordinary man to interfere, but Lan Liu is no ordinary man. By vocation Episcopal clergyman and by avocation President of the Y.M.C.A., he called together the few remaining members of the board who had not found it advisable to leave town and arranged for them to invite those radical leaders who were causing our troubles to a dinner, where they pointed out to their guests that Shih had done nothing but his duty and that the program of the Association was entirely unselfish and for the welfare of society. Not being as well grounded as they should have been in the gospel according to Karl Marx, nor in the various Moscow manifestoes urging immediate elimination of the Y.M.C.A., they were completely won over. Shih was released after only six days in prison, though his cell-mates were held till the departure of the communists. Our erstwhile enemies joined themselves with the board in organizing a "Save the Y.M.C.A. Society," and ordered the staff to carry on."

A. J. ALLEN.

American Board and Economic Relationship of Chinese Churches.

—A distinction is made between the local church and a group of churches such as station association, etc. The local church should be inde-

pendent of foreign funds both for running expenses and property.

Where churches already have property there is a growing feeling that if this property can be used to advantage and the upkeep provided by the local organization, it should be turned over to them with the proviso that it be used for strictly church purposes. If the church is not in a position to make good use of the property nor provide for repair, it should be sold. New churches as they develop should be expected to provide their own plants.

For the larger organizations, whether the group be a county or a station or the Council, self-support is not a pressing problem. That is, there is a general appropriation for the administering of work from the larger centers, and this undoubtedly will and should be kept up for some time. However, on this point, too, the Council in 1927 took the following action: a. There should be a definite plan for gradually reducing (in accordance with the needs of the several centers of work) the financial assistance now received from the American Congregational Churches. b. The Union shall sincerely prepare to raise locally funds necessary year by year.

For the work of administering and superintending an extensive program, it is not possible to provide funds locally, nor does it seem to be necessary. Our Kung Li Hui is using every means to get the American churches to take on as projects Chinese workers who are in important positions outside of the pastorate of the local church. This year we are asking for funds for nineteen such workers—superintendents of evangelistic work, teachers, nurses, doctors.

The handling of special funds becomes a more delicate problem with the developing independence of the Chinese Church. Care is exercised that these specials are

used in such a way as not to hinder self-support on the part of the local church. In all cases they should be controlled by a committee and not by individuals.

In regard to schools and hospitals, which are connected with the Chinese Church organization, the problem is a different one. Several of our hospitals have a fair-sized endowment and count upon considerable help from abroad, both in appropriations and in special funds. On the other hand, we have one hospital that raises most of its budget from local sources and reduces its staff and running expenses to meet this budget. Among our middle schools we have one with an endowment of \$100,000 Gold in hand or in pledges, and several others that receive a large amount of financial aid from abroad. But there is one primary and junior high school of over 600 students that only receives an appropriation of \$750 Gold per year toward its budget; all of the other money comes from local sources. There would seem to be little harm in having hospitals and schools supported by endowment and other funds from abroad, provided there is a democratic system of management which insures careful handling of funds such as we have in colleges and hospitals at home, and provided also that the institutions are not too elaborate in equipment and do not maintain a salary scale, etc., that removes them too far from the economic level of the people whom they serve. The North China Kung Li Hui, however, is facing the question whether the larger institutions should not either reduce the size of their plants or the size of their staffs or both in order to make them less dependent upon foreign funds and nearer to the economic standard of the people whom they serve.

ROWLAND M. CROSS.

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